

ILLUSTRATED.





"COME UNTO ME."

From a sculpture by Bertel Thorvaldsen.

PROPHECIES OF JESUS

OR

THE FULFILLMENT OF THE PREDICTIONS OF OUR SAVIOUR AND HIS PROPHETS

BY J. G. MATTESON

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24 : 33.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness." 1 Thess. 5 : 4, 5.

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PREFACE.

GOD has revealed his wonderful love for mankind by giving his beloved Son to die for them. Jesus is the life and light of the world, and it pleased the Father to freely give us all things with him.¹ Through him we have obtained the Holy Scriptures, the testimony of God concerning Christ. "We have found him, of whom Moses in the law, and the prophets, did write."² And again the Scriptures say, "Of which salvation the prophets have inquired and searched diligently : . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."³

Jesus loved his church on earth and did not want her to be in darkness concerning the things that would come upon her, and that would be the means of her salvation. Hence he revealed future events to the prophets by his Spirit. Of the last book in the Bible we read that it is "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."⁴ The book which is hereby presented to the reader contains a portion of the word of prophecy belonging to our time, revealed by Christ either verbally or by his prophets, and the apostle says of the word of prophecy, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."⁵

The first and second parts of this book treat of the prophecies of our Saviour and the apostles; the third and

¹ Rom. 8 : 32.

² John 1 : 45.

³ 1 Peter 1 : 10, 11.

⁴ Rev. 1 : 1.

⁵ 2 Peter 1 : 19.

fourth parts, of the visions of Daniel and John. Jesus is the source of all prophecy. For this reason the book is called the "Prophecies of Jesus." May the same spirit that guided these holy men as they wrote these predictions also guide him who reads it, and may he be a partaker of the blessing pronounced by the faithful and true witness: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."⁶

J. G. MATTESON.

College View, Neb., Jan. 1, 1895.

⁶ Rev. 1:3.

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PART I.

PROPHECIES OF JESUS.

INTRODUCTION

THE prophecies constitute those portions of the Holy Scriptures which predict future events. In the Old Testament the prophets have written the history of the universal kingdoms and of the people of God; in like manner Christ and his apostles have testified in the New Testament of many events which were in the future.

Most of these prophecies are fulfilled, and those which remain to be fulfilled belong to the time of the end, and to the glorious revelation and kingdom of Christ. The sure word of prophecy shines before us as a light in a dark place, until the great day of the Lord, and Christ, the heavenly Day Star, arises before the longing gaze of God's dear children. In order to understand the time in which we are living, and learn to await the glorious return of our Saviour, it is necessary that we understand and believe this part of the word of God.

The word of prophecy was wonderfully fulfilled before the eyes of the apostles in the person and work of Christ. Thus it was verified to them while they worked with Christ on the earth. Peter relates how the prophecy was most gloriously confirmed, when he and James and John in the holy mount were eye-witnesses of the glory of Christ, and heard the voice of God from the excellent glory: "This is my beloved Son, in whom I am well pleased."¹

When God in his word thus speaks to us, we ought not to give heed to those who say that it is not necessary but rather dangerous to study the prophecies. This is not the voice of the Good Shepherd, for he declares by his prophet

that we do well when we give heed to the sure word of prophecy "as unto a light that shineth in a dark place."²

The Lord has also pronounced a blessing on all who read and keep the word of the prophecy: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."³ The word of God is a sure guide to the kingdom of heaven. Let it be the foundation of your faith and hope. Depend on it more than on all the testimonies of men; for the word of the Lord is an everlasting rock. Heaven and earth shall pass away, but the word of God, never.

In the days of the apostles there were prophets.⁴ There was an abundance of spiritual gifts in the early Christian churches.⁵ But the information and warnings which were given for the benefit of the church through these prophetic gifts, are not recorded in the Scriptures except some of the prophecies of Jesus and of the apostles.

Jesus foretold many things of himself, and they were all minutely fulfilled. Concerning these predictions, he said to his disciples: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."⁶ He did not only foretell his death and resurrection, but also the manner in which it would happen, and the particular circumstances: that one of the twelve (Judas) should betray him; that the rest would all be offended at him and flee; that Peter, who was more forward than the rest, would deny him thrice; that he should be betrayed to the chief priests and delivered to the Gentiles; that they should mock and scourge and crucify him; but that he should rise the third day, and show himself to his disciples in Galilee.

² 2 Peter 1:19.

³ Rev. 1:3.

⁴ Acts 11:27, 28; 21:9, 10, 11; 2:17.

⁵ 1 Cor. 12:7-11, 28; 14:1.

⁶ John 13:19.

Of a few poor fishermen he foretold : that they should become fishers of men ; that the power of the Holy Ghost should come upon them ; that they should be his witnesses, performing miracles, and preaching the gospel unto the uttermost parts of the earth.

Jesus told the apostles that they should suffer persecution, and by what kind of death Peter should honor God. He foretold the rejection of the Jews and the calling of the Gentiles ; that the number of the disciples from a small beginning should wonderfully increase, like a small grain of mustard-seed, which in the oriental countries becomes a great tree, and like a little leaven which leaveneth the whole measure of meal ; that his church should be built on a rock ; that the gates of hell should not prevail against it, but it should stand forever.

Most of these events did not seem very likely ever to happen. No human intellect could predict them ; no human power could bring them about. He who so minutely and definitely could foretell these and many other events, must have had perfect knowledge of the human heart and of the future ; and we shall see that many of the predictions of our Saviour are still being fulfilled before our eyes.

None of the prophecies of Jesus are more remarkable than those of which we read in Matthew 24. In this chapter he speaks of the destruction of Jerusalem, and the several important events which should take place thereafter ; of the signs of the end of the world ; and of his own glorious return. We will now consider these prophecies, and notice how they have been fulfilled. Thus our faith in Christ may be strengthened, and we may learn to look for his glorious appearing.

CHAPTER I.

THE QUESTION OF THE DISCIPLES.

WHEN Jesus on a certain occasion had reproved the Pharisees for their hypocrisy and great wickedness, his loving heart was drawn out toward Jerusalem, the place that for centuries had been the chief center of the true worship of God. He thought of the people to whom the Lord had committed his truth, and to whom he had sent his only begotten Son. He looked into the future, and when he saw the terrible calamities which hung over the Jews like a sharp sword on a brittle thread, his tender heart was moved deeply with compassion.

Surrounded by the joyful multitude of disciples, Jesus passed along the road on the Mount of Olives on his way from Bethany to Jerusalem. He rode on the colt of an ass, just as the prophet had foretold.¹ The people expected that Jesus would now restore the kingdom to Israel, and reign as a mighty king in Jerusalem. This caused great joy among them, and they said: "Blessed be the king that cometh in the name of the Lord: peace in heaven and glory in the highest."²

Jesus Weeps over Jerusalem.

Jesus was not carried away with the enthusiasm of the moment. When he drew near to the city, he was deeply moved, and tears of compassion rolled down his cheeks. He lamented its sad fate and said: —

¹ Zech. 9:9.

² Luke 19:38.

"If thou hadst known even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes, for the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."³

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."⁴

The Disciples of Jesus Show Him the Buildings of the Temple.

The disciples wondered at the conduct of Jesus, and his words made them very sad. It seemed impossible that Jerusalem, and the glorious temple which was the joy and pride of every Jew, should be overthrown. When they looked upon the great buildings and the large and splendid stones, it seemed unreasonable that the words of Jesus ever could be fulfilled. Hence they used the first opportunity that offered itself to call the attention of Jesus to the glorious buildings of the temple.

"And Jesus went out and departed from the temple; and his disciples came unto him for to show him the buildings of the temple."⁵ Mark has the following: "Master see what manner of stones and what buildings are here,"⁶ And Luke says that "some spake of the temple how it was adorned with goodly stones and gifts."⁷

Gifts from kings and Roman emperors as well as from Jews had been sent to the temple. It had been built very magnificently and covered with plates of gold of great weight. In the distance it looked like a mountain covered with snow. The pillars were thirty-seven feet high, made

³ Luke 19 : 42-44.

⁴ Matt. 23 : 37, 38.

⁵ Matt. 24 : 1.

⁶ Mark 13 : 1.

⁷ Luke 21 : 5.

of white marble, of one stone, with excellent polish. The gates were so rich and the stones so large that it was wonderful to behold. Some stones of the purest white marble were sixty-seven feet long and nine feet wide. ⁸

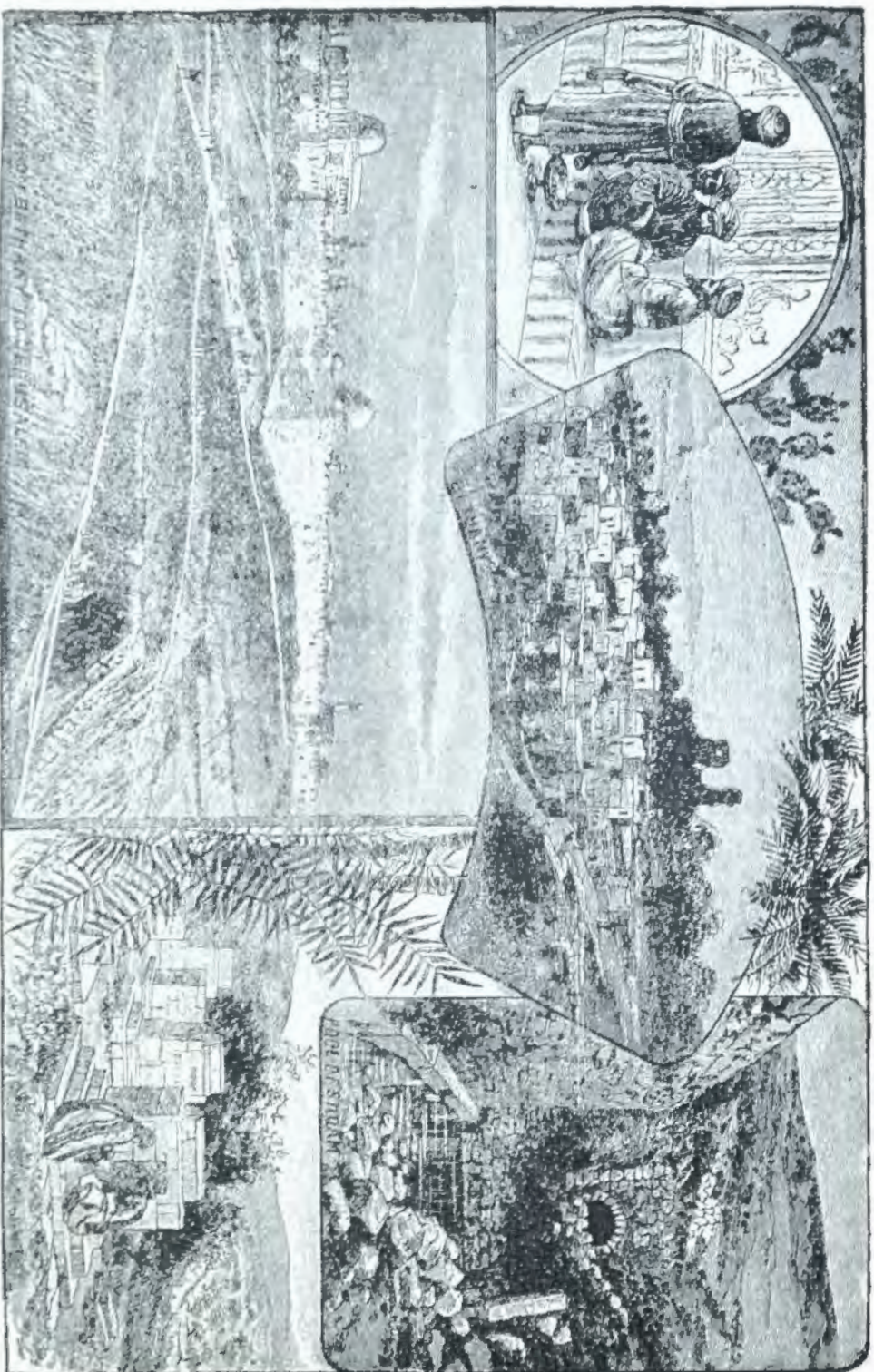
The Jewish Talmud, as well as Josephus, gives excellent descriptions of the grandeur and glory of the temple. Josephus describes the courts of the temple with their buildings, walls, gates, and pillars of the royal cloisters (walks, with their pillars), which ran along the southern border of the temple mountain from east to west. He says : —

“ This cloister deserves to be mentioned better than any other under the sun. . . . If any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth. This cloister had pillars that stood in four rows one over against the other all along, for the fourth row was interwoven into the wall, which also was built of stone ; and the thickness of each pillar was such that three men might, with their arms extended, fathom it round and join their hands again, while its length was twenty-seven feet, with a double spiral at its basis ; and the number of all the pillars in that court was an hundred and sixty-two. Their chapiters were made with sculptures after the Corinthian order, and caused an amazement [to the spectators], by reason of the grandeur of the whole.

“ These four rows of pillars included three intervals for walking in the middle of this cloister ; two of which walks were made parallel to each other, and were contrived after the same manner ; the breadth of each of them was thirty feet, the length was a furlong, and the height fifty feet : but the breadth of the middle part of the cloister was one and a half of the other, and the height was double, for it was much higher than those on each side ; but the roofs were adorned with deep sculptures in wood, representing many sorts of figures ; the middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars, that were interwoven into it, and that front was all of polished stone, insomuch that its fineness, to such that had not seen it, was incredible, and to such as had seen it, was greatly amazing.” ⁹

⁸ Josephus's “ Wars of the Jews,” book v, chap. v, par. 1, 2, 6.

⁹ “ Antiquities of the Jews,” book xv, chap. xi, par. 5.



Jerusalem and its Surroundings.

The Prophecy of the Temple, and How it Was Fulfilled.

Such a building was, from a human standpoint, worthy of admiration. Any one would naturally expect that it would stand for centuries. But "Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."¹⁰

Jesus was not carried away by outward show as the disciples were; and those who become enlightened by the word of the prophecy will look on the glittering things of this world as did our Saviour. They know that all human glory must soon pass away, and that all visible things shall be folded up like a garment and changed.¹¹ But God is the same, his years fail not. His words are divine words, and his dominion, for which they prepare us, is an everlasting dominion.¹²

Josephus states how exactly the words of our Saviour were fulfilled. When the Romans had taken the city, Titus ordered his soldiers to dig up all the foundations. The temple, however, was so grand and beautiful that it was worth saving for the honor of the Romans as a memorial of their victory. Titus therefore desired greatly to save it, and promised to spare the Jews if they would stop their resistance. Several times he sent Josephus to persuade his countrymen, but the providence of God directed otherwise.

First the Jews themselves set fire to the court of the temple, and afterwards the Romans. One of the soldiers threw a burning brand through a window, whereby the building was set on fire. Titus tried in vain to make his soldiers quench the fire. Neither encouraging words nor threatening could subdue their rage; thus in a short time the beautiful temple was changed into a heap of smoking ruins.¹³

¹⁰ Matt. 24 : 2.¹¹ Heb. 1 : 12.¹² Dan. 7 : 14.¹³ Josephus's "Wars of the Jews," book vi, chap. ii, par. 5.

These events fulfilled the words of our Saviour, as well as the words of the Lord by Micah, very definitely : "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." ¹⁴

The Question of the Disciples and the Answer of Jesus.

The disciples desired, however, to obtain further information of this matter (the destruction of Jerusalem). They supposed that the glorious revelation of Christ, and the end of the world, would follow immediately thereupon. So they went to Jesus, as he sat alone upon the Mount of Olives, and said : "Tell us, when shall these things be ; and what shall be the sign of thy coming, and of the end of the world." ¹⁵

Jesus did not turn them away saying that they should not trouble themselves with such useless thoughts. He did not answer that it was something foreign to the Christian religion, as many try to make out in our time. On the contrary, he instructed them patiently concerning the things of which they desired information. Yet he warned them against false teachers who should come in his name.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ ; and shall deceive many." ¹⁶

The word "deceive" means "to lead into error ; to cause to believe what is false." ¹⁷ To deceive in a religious sense is evidently to lead away from truth and virtue.

The word of God is truth. ¹⁸ The example of Jesus is the way of life and glory. If any one endeavors to lead us away from the plain testimonies of the word of God, and from following the meek and humble example of Jesus,

¹⁴ Micah 3 : 12.

¹⁷ Webster.

¹⁵ Matt. 24 : 3.

¹⁸ John 17 : 17.

¹⁶ Matt. 24 : 4, 5.

then we know that he is a deceiver, even though he may profess to be Christ or a servant of Christ.

Please notice that Jesus here speaks to his disciples. He speaks to those who had obtained a new heart and believed in the name of Christ. He-who never has received the truth or begun to follow Jesus cannot be led away from the way of truth.

When we believe the word of God, and follow Christ, we soon find out that those who are farthest away from the Lord, and know the least of the way of life, or who have not even begun to walk in it, are the first to call others heretics. And they are soon ready to deceive, persecute, and torment those who really believe the word of God. Thus did the Pharisees and the priests in the days of Christ, and thus false teachers have always done in this world.

False Prophets.

Many false prophets arose both before and after the time of the destruction of Jerusalem. Simon Magus, the great sorcerer, was called the great power of God.¹⁹ Dositheus, the Samaritan, declared himself to be the prophet of which Moses had spoken.

In the reign of Claudius, twelve years after the death of Christ, arose a certain deceiver by name Theudas. A great crowd of people followed him to the river Jordan where he had promised to part the waters, so that they could cross over. Josephus says that he deceived many. Cuspius Fadus, the governor of Judea, sent a troop of soldiers after them. They made many prisoners and killed many. They caught Theudas, cut off his head, and brought it to Jerusalem.²⁰ A few years later, during the reign of the emperor Nero, such deceivers arose frequently.

¹⁹ Acts 8 : 9, 10.

²⁰ Acts 5 : 36.

Thus we see that the warning of our Saviour was timely. Under the pretence of divine guidance these false prophets taught the people fanaticism, and no disease is more poisonous and contagious than this. It flies like fire from man to man. The imagination is easily aroused, but reason seldom has power enough to cool it down. Hence we need to look out for everything which is not the plain truth and word of God.



CHAPTER II. .

WAR AS A SIGN OF THE END OF THE WORLD.

JESUS now informed his disciples of different events which should precede his coming and the end of the world.

“ And ye shall hear of wars and rumors of wars : see that ye be not troubled ; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom ; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.”¹

The greatest sorrows or woes spoken of in the Bible are the seven last plagues, “for in them is filled up the wrath of God.”² But great tribulations and destruction should come upon them before that time. Jesus did not, like many teachers in our days, prophesy of a good time coming. Not smaller but greater calamities should come upon them after the time of Christ. These calamities should come especially in the form of wars, famines, pestilences, earthquakes, and terrible persecutions. These predictions have been clearly fulfilled, as may be seen in the accounts of history in this and the following chapters.

People Killed in War after the Time of Christ, During the Reign and Downfall of Rome.

In the different wars which have been in the world since the time of Christ, the number killed is about equal to the present number of inhabitants in the earth. In the first century after Christ more than one and a half million Jews

¹ Matt. 24 : 6-8.

² Rev. 15 : 1.

were killed. At Cæsarea twenty thousand were killed by the Syrians ; at Scythopolis they murdered upwards of thirteen thousand ; at Ascalon they killed twenty-five hundred. The Tyrians also put many Jews to death and imprisoned more ; the people of Gadara and all other cities in Syria did likewise. At Alexandria fifty thousand Jews were slain. The people of Damascus conspired against the Jews of that city, and killed ten thousand of them.³

In the war between the Jews and Romans, which ended in the destruction of Jerusalem, 1,356,460 Jews died. This does not include the many thousand Roman soldiers who were killed at the same time. In the years A. D. 115, 116, 118, and 130 the Jews tried in different places to break away from the Roman dominion, and to restore their own power, but in vain. They killed more than fifty thousand Romans. Several hundred thousand Jews were slain in these wars. In A. D. 135 Judea was entirely destroyed, and the inhabitants scattered among other nations.⁴

There was also war in other places in the Roman kingdom during the second and third centuries, in which many thousand people were killed.

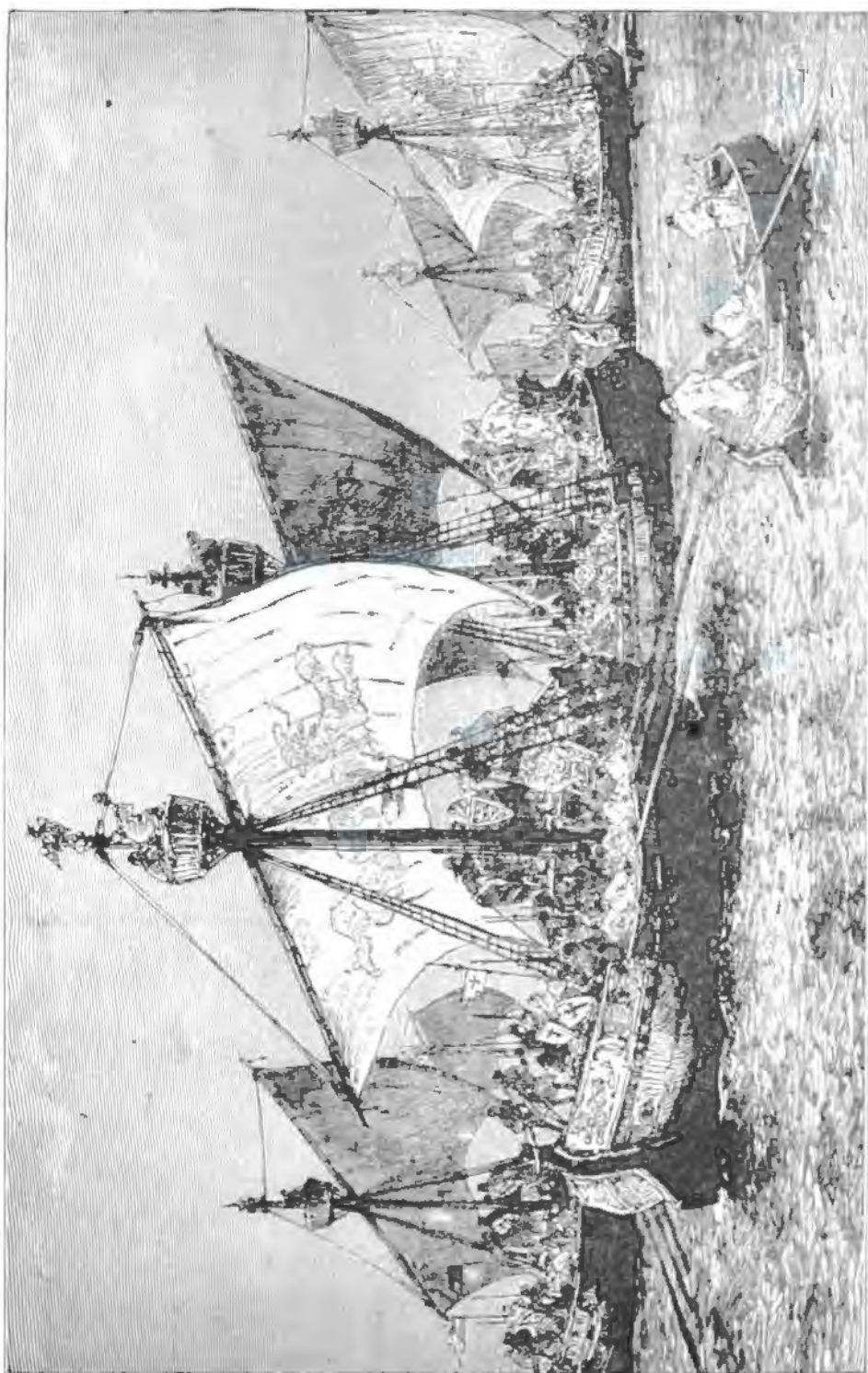
Between A. D. 395 and 410 the Goths warred with the Romans. August 24, 410, they took the city of Rome. The country was destroyed where the army marched through. Thousands of people perished. In Rome many thousands died from the sword, pestilence, and famine. Mothers ate their own children during the famine.⁵

Between the years A. D. 428 and 468 different parts of the Roman kingdom were destroyed by war. In A. D. 451 in a battle at Champagne 300,000 dead people were left

³Clark's Commentary. Matt. 24 : 7.

⁴Religious Encyclopedia, art. Jews ; Library of Universal Knowledge, art. Jews and Bar-cochba.

⁵Library of Universal Knowledge, art. Alaric ; Gibbon's "Decline and Fall of the Roman Empire," chaps. xxx, xxxi.



A Crusade.

on the field of battle. According to ancient historians this was the most bloody battle ever fought in Europe.⁶

In A. D. 455 Rome was again taken and pillaged fourteen days. The city was robbed of its riches and treasures. The table of shewbread and the golden candle-stick, which Titus after the destruction of Jerusalem in A. D. 70 had brought from the temple to Rome, were now carried to Carthage in Africa.⁷

These and other wars caused the fall of the Roman empire, on whose ruins kingdom after kingdom arose, to the number of ten. From these ten the great kingdoms of western Europe have originated.

The Crusades.

In the Middle Ages protracted wars were carried on between the Christians and the Mohammedans in Asia. These wars were called the Crusades. In the seventh century the Arabs conquered Palestine and took Jerusalem. At first the Arabs or Turks who were Mohammedans treated the Christians very friendly, and allowed them to go up to Jerusalem to worship. But in the eleventh century the Pilgrims were ill-treated. This aroused very naturally the anger of the Catholics, and the pope himself was deeply moved thereby. They began immediately to organize an army for the purpose of driving the Mohammedans out of Palestine and from the Holy City.

In the year 1097 an army of about 600,000 men, exclusive of women and priests, marched against Jerusalem under the leadership of Godfrey de Bouillon. They suffered so fearfully from famine, pestilence, and the attacks of the Mohammedans that 560,000 men died before they reached Jerusalem. It was on a bright summer morning (1099)

⁶ Library of Universal Knowledge, art. Attila.

⁷ Gibbon's "Decline and Fall of the Roman Empire," chap. xxxvi.

that 40,000 Crusaders, the miserable remnant of those who two years before had laid siege to Nice, obtained their first glimpse of Jerusalem. The emotion was intense, the scene sublime. After a siege of five weeks Jerusalem was delivered out of the hands of the infidels, and Godfrey de Bouillon was elected king of Jerusalem. Thus Palestine came under the reign of the Catholics, which lasted about fifty years.

After this the Mohammedans once more began to obtain supremacy in Palestine. This caused a new Crusade. The king of France and the emperor of Germany marched for the Holy Land with an army of 1,200,000 soldiers. This was early in 1147. The expedition however proved a total failure. This great host of warriors was destroyed by the Greeks and Turks, by hunger, pestilence, and storms. When they came to Palestine, only a few remained, and they returned home without having accomplished anything.

In 1187 Sultan Saladin invaded Palestine, took town after town, and finally compelled Jerusalem to capitulate after a siege of fourteen days. This led to a third Crusade. The chiefs of this were Frederick I, emperor of Germany, Philippe Augustus, king of France, and Richard the Lion-hearted, king of England. The first mentioned accidentally lost his life in Asia Minor. The other two monarchs joined their forces before Acre, besieging this important city. After a siege of twenty-three months the place surrendered. Philip soon after returned to France, but Richard remained and concluded a treaty with Saladin, by which the people of the West were allowed to make pilgrimages to Jerusalem.

Crusade after Crusade was started against the Turks, but nothing definite or lasting was effected. There were in all seven Crusades. The sixth was started in 1249 by Louis IX of France. He was utterly defeated and taken prisoner by the sultan of Egypt. His liberty was secured

by the payment of a large ransom. Afterwards he started the seventh and last Crusade. He died at Tunis in 1270 on his way to Palestine. Prince Edward of England continued the expedition, but soon returned to England, having accomplished nothing.

It is impossible to describe the terrible wickedness that existed in connection with these Crusades. Thousands of men, women, and children followed the armies. All kinds of criminals also followed. Most of them received letters of indulgence, because they went to war against the enemies of the church.

These armies all suffered terribly. Thousands died of sickness, pestilence, and other plagues, besides the immense multitude that was slain in war. Voltaire says that about two million men perished in these Crusades. They have certainly been the cause of much sorrow and misery.⁸

Wars During the Last Thousand Years.

In most of the countries in Europe there have been many wars during the last thousand years. We can only speak briefly of a few of the principal ones in the most prominent kingdoms.

England.—During the eleventh century several wars occurred in England. William the Conqueror invaded England, and obtained the crown by the famous battle of Hastings, Oct. 14, 1066. The same year he was crowned king of England and reigned till his death, 1087.

England conquered Ireland 1170. A number of wars and great battles occurred in the twelfth century. There were also wars in England a good share of the time in the fourteenth and fifteenth centuries. Fifteen great battles are noted in the history during this time. In 1513 England gained the victory in two great battles during the wars with France and Scotland. In the seventeenth and

⁸ Universal Knowledge, art. Crusades ; Religious Cyclopaedia, art. Crusades.

eighteenth centuries England had several civil wars besides wars with other countries. Several great battles occurred in which many thousand people perished.

France.— In the eleventh and twelfth centuries France had several civil wars besides wars with England and other powers.

Only by reading the history of this kingdom can a person obtain some idea of the terrible wars and great battles in which thousands upon thousands were killed or destroyed.

The well-known French Revolution began 1789 and continued to 1799. Sept. 25, 1793, the king was condemned to die, and the execution took place the following day. This opened the way for the Reign of Terror, which was distinguished by horrible outrages and streams of blood. Besides many thousand people who were killed in civil wars during the time of the Revolution, more than 18,000 were beheaded by means of the guillotine. Robespierre, the leader of the Reign of Terror, fell July 28, 1794. His death ended this fearful reign.*

Germany and other European Kingdoms.— The famous war, called the Thirty Years' War, began 1618 and continued till 1648. This war was from the beginning a religious rather than a political war. It turned upon the liberty and civil condition of the Protestants. Austria, Spain, and the Catholic princes of Germany fought on one side, and almost all the Protestants on the other. The Catholics prevailed until Gustavus Adolphus, in the year 1630, came to the assistance of the Protestants with a Swedish army. This king fell at Lützen, Nov. 6, 1632, but after his death the Swedes continued the war with good success until the Protestants obtained religious liberty and equal privileges with the Catholics. The treaty of peace of Westphalia put an end to this terrible struggle, Oct. 24, 1648.

* Universal Knowledge, art. Reign of Terror and Robespierre; Anderson's "Manual of the History of England and France."

The country suffered terribly by the inhuman warfare of these times. Large tracts of land were made desolate. Thousands of the people who were left by the war perished by famine and disease. It is concluded that upwards of ten million people lost their lives during this terrible war. It hindered the progress of civilization in Germany many years, and degraded the people insomuch that rudeness and immorality increased at a fearful rate.¹⁰

The Succession Wars were of frequent occurrence in Europe between the middle of the seventeenth and the eighteenth centuries. They were occasioned by royal families dying out, leaving no heirs. Three wars are most prominent in history under these names: the Spanish Succession War from 1700 to 1713, the Polish from 1733 to 1738, and the Austrian from 1740-48.¹¹

The Seven Years' War began in 1756 and continued to 1763. On one side was Frederick the Great of Prussia, on the other were Austria, Saxony, and several other allied powers. They wanted to take back Silesia, which Frederick had taken from Austria. This was a long and bloody war. The general boundaries of the countries taking part in this war were changed, yet the allied powers lost much by this, while the power of Prussia was strengthened. Upwards of one million people perished in this war. Thirty thousand fell in one battle.¹²

The American Revolution.

This war, 1775-82, cost the United States over \$135,000,000, and Great Britain, \$500,000,000. Forces raised by the United States, 230,000 soldiers and 56,000 militia. Great Britain sent to this war 112,000 soldiers and 22,000 seamen, and lost 50,000 men.¹³

¹⁰ Universal Knowledge, art. Thirty Years' War; Nordisk Conversations Lexicon, art. Trediveaarskrigen.

¹¹ Universal Knowledge, art. Succession Wars.

¹² Universal Knowledge, art. Seven Years' War. ¹³ Walker's Atlas, p. 482.

Wars in the Present Century.

We have seen that the prophecy of our Saviour, that nation shall rise against nation, and kingdom against kingdom, has been literally and abundantly fulfilled. But the words of our Lord, that these are only the beginning of sorrows, show that more and still greater tribulations will come, and that the tribulations increase until the end of the world. Then the clear light of the kingdom of God will scatter the darkness which covers the earth. There has always been more or less war in the earth since Cain slew his brother Abel, but in order that war may be a sign of the end of the world, it is necessary that it must greatly increase in the last days. We shall now see that this is the case.

At the close of the eighteenth and the beginning of the nineteenth centuries there was war in different places in Europe. In these wars the celebrated emperor Napoleon I was the central figure. He was successful in his war with Austria. He subdued Egypt and reigned over it a short time, until the Turks compelled him to leave Egypt and other places in the Orient which he had taken. He was also successful in his wars with Persia, Russia, Portugal, and Spain. Napoleon conquered all his enemies. In 1812 his efforts were directed especially against Russia. He gained a victory in every battle, yet he lost much by these military expeditions. In the month of June he entered Russia with an army consisting of 500,000 men, and in October he was compelled to leave Russia with an army that had dwindled down to 120,000.

In 1813 Napoleon marched against Germany and the other allied powers with 350,000 men. He gained the victory in the battles at Lützen and Bautzen in May and at Dresden in August, but at Leipzig he lost the battle. In the battles of the sixteenth and eighteenth of October,

blood flowed like a river. Of his 350,000 soldiers Napoleon had only 80,000 left.

In January, 1814, Napoleon tried to drive the allied powers out of France with a new army consisting of 300,000 men, but the allies took Paris, March 30, and thus his empire ended.

In 1815 he tried to restore his power with an army consisting of 125,000 men, but he was entirely beaten in the famous battle of Waterloo, June 18. In this battle 35,000 persons were killed in the French army and 26,000 in the army of the allies.¹⁴

Distress of Nations with Perplexity.

In 1848 the civil war broke out in France. The spirit of war seemed to sway the people at that time. In the course of a few months there was war all over the world. There was insurrection in Vienna and revolution in Hungary. There was also insurrection in Berlin, Venice, and Lombardy. The pope declared war against Austria, and Prussia carried on war with Denmark. There was insurrection in Switzerland, and civil war in Italy. This all happened in one year. In 1849 there was a violent insurrection in Montreal, Canada. In 1850 General Lopez, who was sent out from Rhode Island, began a martial expedition against Cuba.

February 24, 1850, Taokuang, emperor of China, died. His death was followed by insurrection in different parts of the empire. After a bloody fight, which lasted three years, the rebels had subdued so much of the empire that the emperor turned to Europe for help, which however was not granted. In the civil wars of China during this time more than two million people are said to have perished. At the same time there was war between England and India, and between England and Africa.

¹⁴ Library of Universal Knowledge, art., Napoleon.

In the years 1854-56 there was war between Russia and Turkey. France, England, and Sardinia were allies of Turkey. This was the notorious Crimean war. About 500,000 people perished in this war according to the public statistics. In 1854 Greece rose up against Turkey, and the same year there was insurrection in Nicaragua. In 1852 and 1856 England warred with Persia. In October, 1856, war broke out between England and China. At the same time America, France, and Russia also turned against China. This war continued through the summer of 1858, when China acceded to the demands of the invading powers. In this war an immense multitude of the Chinese perished, as they were ignorant of the European art of war.

In 1858 a long civil war broke out in Mexico. At the same time there was revolution in Hayti. Between France and Austria there was war in 1859, and Spain declared war against Morocco. In 1861 the United States of America began the Civil War which lasted four years. In this war more than 600,000 people perished. Since that time there has been war in Japan, South America, and other countries. In 1864 Prussia and Austria flooded Denmark with their armies and took away Schleswig-Holstein from that small kingdom. The bloody war between France and Germany, in 1870 and 1871, is still fresh in our memory.

A certain author says that more than fourteen million people perished in war during the twenty years from 1848 to 1868.¹⁵

A Short Review.

History shows that the wars of this century exceed all that has been known before in the world in this direction. The following review is taken from *Prophetic Times* (published by Rev. J. A. Seiss D. D.), in 1871, and in the time that has passed since, there has been no lack of war and preparations for war.

¹⁵ "Treatise on Matthew 24," by I. C. Welcome, pp. 352, 353; Nordisk Conversations Lexicon.

Since 1800 England has waged forty-nine wars. To wit: Three with France, two with Russia, five with China, two with Denmark, two with Holland, two with Turkey, two with Burmah, two with Persia, one with the United States, one with Prussia, one with Spain, one with Sweden, one with Portugal, and one with Egypt. The rest of these wars were carried on with different heathen nations in Africa and Asia.

France has waged thirty-seven wars. To wit: Five with Austria, three with Russia, three with Prussia, four with Arabian tribes, three with England, two with Mexico, two with China, two with Spain, two with Holland, two with Turkey, one with Portugal, one with Hayti, one with Switzerland, one with Denmark, one with Sweden, one with Algiers, one with Morocco, one with Paraguay, one with Japan, and one with another country.

Russia has a list of more than twenty wars. It has had three with France, three with Turkey, two with England, two with Poland, two with Persia, two with Turk-estan, two with Bokhara, one with Hungary, one with Egypt, one with China, and a long and bloody war with Circassia.

Austria has waged twelve wars: five with France, three with Italy, one with Prussia, one with Hungary, one with Denmark, and one with Egypt.

Prussia comes last with seven wars: three with France, two with Denmark, one with Austria, and one with England.

In the southern part of America there has been continual disturbance since the Spanish colonies threw off the yoke of the mother country. The history of Mexico and South America is filled with revolutions. Neither has North America been free from these general plagues. The United States has had several wars with the Indians, one with England, one with Mexico, and the terrible Civil War. Cuba, Hayti, and Santo Domingo have suffered from the

same scourge. Brazil has had a long and expensive war with Paraguay, and it is difficult to name a single nation which has not been more or less entangled in war and bloodshed in this century.

During the first fifteen years of this century there was war all over Europe, and it reached even to America. The next ten years it appeared in Mexico and in Central and Southern America. After that Africa and Asia had their share with France in Algiers, with England on the west coast and Egypt on the east; Russia, in Turkey and Circassia; England and France, in the East Indies and China. These lasted twenty-five years. After that the scene was changed to Europe, and the wars in the Crimea, Hungary, Italy, Denmark, Germany, and France have filled the rest of the time. Thus there have been in this century more than two hundred wars. This can indeed be called bloody and satanic pastime.

Standing Armies.

The following table of the armies of the great kingdoms shows plainly that they are preparing for war.¹⁰

COUNTRY.	Population.	The Army and Fleet.	Total Expenses.	Expenses for the Army and Fleet.	Percentage.
Great Britain...	35,241,482	194,882	\$337,313,000	\$131,037,000	38.8
Germany	45,234,061	458,569	136,824,000	87,294,000	63.8
Russia	100,372,553	746,731	463,540,000	178,978,000	38.6
France	77,672,048	531,881	570,438,000	161,975,000	28.4
Austro-Hungary	37,786,346	281,183	235,676,000	51,169,000	21.7
United States..	63,000,000	37,316	206,248,000	54,181,000	26.2
Total	319,306,490	2,250,562	\$1,959,039,000	\$664,634,000	

During the time that has passed since this table was arranged, the preparations for war have continually increased. More destructive weapons have been invented, more steel-clad ships have been built, torpedoes and other

¹⁰ Johnson's New Universal Cyclopedia, edition 1888, art. War.



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Battle Between Japanese and Chinese War-ships.

engines of destruction have been improved, enormous sums have been paid out for the monstrous cannons of our days.

These preparations for war are a plain fulfillment of the word of the prophet : “ Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : beat your plowshares into swords, and your pruninghooks into spears : let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about ; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat ; for there will I sit to judge the heathen round about.” ¹⁷

At present (1895) two so-called heathen nations—Japan and China—are engaged in a bitter war. Their hatred toward each other is shown in bloody battles at sea and cruel butcheries on land.

All the kings of the earth shall be gathered to the last great battle, which is called “ the battle of the great day of God Almighty.” ¹⁸ Then the coming of the Lord is very near. ¹⁹ Who cannot see that the kingdoms are preparing for this universal war ? What can show more plainly that the glorious coming of the Lord is drawing near ? How carefully we ought to consider the words of our Lord : “ Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” ²⁰

Dear reader, will you watch and keep your spiritual garment ? will you be on your guard, lest your love of God should wax cold ? And if you never have felt this love in your heart, will you then seek to obtain it ? Will you follow the Saviour ? Will you believe in him, and closely follow his holy example, that you may stand before the Son of man, when he comes ?

¹⁷ Joel 3 : 9-12. ¹⁸ Rev. 16 : 14. ¹⁹ Verse 15. ²⁰ Rev. 16 : 15.

CHAPTER III.

DESTRUCTION BY FAMINES, PESTILENCES, AND EARTHQUAKES.

AND there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."¹

The Saviour did not only declare that men would die in wars, but also by famines, pestilences, and earthquakes. We have seen that our Lord's prophecy about wars has been very minutely fulfilled. We shall now see that his predictions of famines, pestilences, and earthquakes have been just as minutely fulfilled.

People who have Perished by Famines, Pestilences and Earthquakes since the Days of Christ.

In Antioch 10,000 people perished by earthquake, and thirteen cities were destroyed during the years 96-180. In Rome many thousand people were destroyed by pestilence in the year 196. In London 40,000 died of famine in the year 310. In the year 588 an earthquake killed 60,000 people in Antioch. In the year 590 the pestilence carried away daily 10,000 people in Turkey. From 679-681 there was a great famine in England. In 717, 30,000 people died from pestilence in Constantinople.

In the year 1005 earthquakes occurred for three months, after which followed a fearful pestilence, destroying about one third part of mankind. In the year 1077 so many people died in Constantinople from famine and pestilence

¹ Matt. 24 : 7, 8.

that the living could not bury the dead. In the year 1124 there was such a famine in Italy that the dead remained unburied in the streets, and in England about half of the people perished from pestilence. In the year 1294 thousands died from famine in England. In 1345, 50,000 died in London from pestilence and famine. They were buried in one cemetery. In Norwich 50,000 died; in Venice 100,000; in Florence 100,000. Among the oriental nations about 20,000,000 died. This plague was called the Black Death.

In the year 1352, 900,000 people died from famine in China. In the year 1450, 60,000 died of pestilence in Milan; and in 1625, 35,000 died in London, also from pestilence. The next year 600,000 people died in Lyons, France, from the same terrible plague. In the year 1662, 300,000 people perished in a great earthquake at Pekin, China. In 1693 fifty-four cities and towns were destroyed in Sicily by earthquake, and 100,000 people died.

In the year 1755 the greatest earthquake occurred of which we have any record. It laid the city of Lisbon in ruins, killing 50,000 people in that city. It shook the whole Spanish coast and demolished two thousand houses in Mitylene and the Archipelago. Property valued at more than twenty-seven million dollars was lost. This was followed by pestilence which carried off more than 150,000 people in Constantinople.²

Famine.

According to history there have been 350 famines in different parts of the world since the time of Abraham. The causes have been floods, drouths, frost, earthquakes, terrible storms, war, destructive insects, etc.

About A. D. 1060 famine prevailed in Egypt several years. This was caused by the absence for seven years of

² A work of Noah Webster, LL.D., published 1799.

the usual inundation of the Nile. In two provinces the people all starved to death besides many more in another province. This is one of the greatest famines recorded in history.

In the Middle Ages famine prevailed several times in Asia and Europe. There has been famine in India thirty-four times since 1769. Several million people have perished in these terrible plagues.³

Late Famines in China.

In the spring of 1876 there was insurrection in a province in China caused by a terrible famine. At the same time there was famine in other parts of China. It was most severe in the northern provinces. Thousands died daily.⁴

The following year, 1877, famine prevailed in other parts of China. It was caused by drouths destroying most of the crops. Many people perished.⁵

In the year 1878, famine again prevailed in the northern provinces. Thousands of poor people perished. Women and children were sold for food. When the parents could not sell their children, they preferred to kill them rather than to behold their sufferings, as they were slowly starving to death. The people ate roots, grass, and bark, the buds of the trees, and many other similar things in order to sustain life. About four hundred died daily in the town Tai-yuen, where people gathered on account of the famine. Christian nations sent what help they could. England gave about fifty million dollars in 1877. The whole number of people killed in China by famine during the three years named amounts to several millions.⁶

³ Encyclopedia Britannica, art. Famine.

⁴ Annual Cyclopedic for 1876, p. 110.

⁵ *Ibid.*, for 1877, p. 100.

⁶ *Ibid.*, for 1878, pp. 98, 99.

Famines in India and Persia.

In the year 1870, a terrible famine prevailed in India. It carried away many thousands in spite of all the assistance obtained from England.

In the years 1876, 1877, and 1878, there was famine in India, caused by lack of rain. England sent all the help possible, and thus many were saved from a painful death.

In some districts of India the people, in 1878, lived on nothing but grass, herbs, and unripe fruit. In some districts half of the people died.⁷

A great famine again prevailed in India in the year 1879. Many thousand people perished in India during these four years.⁸

In the year 1871 there was a fearful famine in Persia. In Ispahan the children were sold, in Kashan they were eaten. In other places they ate grass like the beasts of the field, and died after a few days from sores in the feet. This famine continued till 1872.

The famine which prevailed in Armenia in the spring and summer of 1880, also extended into Persia. In the province Azerbaijan it caused the greatest devastation. In the district Ooroomeyah alone 6000 people died of hunger from January to May; 1200 Christians had to leave the country. The British consul wrote in June that the condition of the people was terrible. The number that died daily from hunger was fearful. The people suffered extremely, especially the poor.⁹

Famine in Brazil, Egypt, and Turkey.

In 1878 there was a very great famine in the northern provinces of Brazil. In the city of Aracati 664 persons died of hunger from the tenth to the eighteenth of February, and the death list was as great in the nearest vi-

⁷ Annual Cyclopedia for 1878, p. 436.

⁸ *Ibid.*, for 1879, p. 494.

⁹ *Ibid.*, for 1880, p. 623

cinity. Many more died on their way to other provinces. At least 10,000 persons perished in the province Ceara in spite of all the efforts of the governments to relieve the districts. At least \$800,000 were paid in one month to secure food for the starving people, and help them to move to other provinces.¹⁰

In the years 1878 and 1879 there was a great famine in Egypt. Toward the close of 1879, 700,000 people were suffering from want of sufficient food, and 10,000 died from hunger. Relief was sent, but it came too late to save all from a painful death.¹¹ Most of the people that thus perished lived far from the coast, and the means of transportation were so imperfect, that many thousands perished before help could reach them.

In the beginning of the year 1880 there was fear of famine in Turkey, since the stores of provisions in many seaports were very small. Long before the summer there was great distress on the eastern border of Turkey in Europe. The suffering in Armenia was also great. The harvest failed and the people died from lack of sufficient food. The cattle and the sheep likewise perished. The distress increased through the summer, and the sufferings were made still greater by numerous bands who ravaged the country in Turkey and Persia. People died daily on the streets in Mosul. Men lay helpless in the streets, and were near dying.¹²

In the year 1879 Central Africa suffered greatly from famine. It spread over a thickly settled country three times as large as France. In 1880 Mesopotamia suffered from the same general plague.

Pestilences in the Eighteenth and Nineteenth Centuries.

In the eighteenth century, Europe was many times visited by plagues and pestilences. During the first thirty

¹⁰ *Ibid.*, for 1878, p. 64.

¹¹ *Annual Cyclopaedia*, for 1872, p. 334.

¹² *Ibid.*, for 1880, pp. 689, 690.

years the pestilence raged, and nearly a million people perished. In Persia and Lithuania 283,000 persons perished; in Stockholm 20,000. In the year 1711, 22,500 persons perished from pestilence in Copenhagen. In the years 1720 and 1721, about 60,000 died in Marseilles. Thousands of dead bodies lay in the streets. Two thirds of the inhabitants of Toulon perished. In the year 1743 upwards of 50,000 people perished in Sicily. In the years 1770 and 1771, 300,000 died in Turkey and the neighboring countries. In Moscow 50,000 people perished.

During the present century there have been at different times plagues and pestilences causing the death of many thousands. Among the countries and localities which have suffered most severely with this scourge, are : India, Egypt, Persia, Austria, Northern Africa, Greece, Mesopotamia, Abyssinia, Armenia, Transylvania, Crimea, Roumania, Caucasia, Malta, and Cortu.

Cholera.

Cholera stands out very prominent among the contagious diseases which have been inflicted upon the world in later years.

This disease has raged principally in India and China. In these countries it has at different times destroyed thousands of people. During the last century it has devastated many provinces in the world. In the years 1817-1823 it raged in Persia, and several million persons perished.¹³

From 1830-37 it raged in Europe and Africa. In England and Wales alone 52,547 persons perished. In the year 1834, 3665 persons died of cholera in Stockholm. In the year 1841 it started again in China and India, and spread from these to other countries. In the year 1847 this plague once more entered Europe, and visited Germany, Russia, England, and France. From Europe it went to

¹³ Encyclopedia Britannica, art. Plagues.

¹⁴ Zell's Cyclopedia, art. Cholera.

America and the West Indies. In the years 1848 and 1849, 55,181 people died from cholera, and 28,900 from diarrhœa, in England.

In the year 1850 cholera began again in the East and came to Europe in the year 1853. During two years it raged terribly in Europe. In Copenhagen 4100 persons died from this disease in 1853, and 2867 in Stockholm. In the years 1865 and 1866 the cholera again visited Europe, but it did not spread so far north or destroy so many people. In the years 1834, 1849, 1850, and 1854 the United States was visited by the cholera.¹⁵

Other Diseases.

Diseases in general have greatly increased of late years, and new diseases have appeared as epidemics. D. T. Taylor, an American author, says of diphtheria:—

“Previous to 1860, this fatal scourge was scarcely known in our country. That year, however, it swooped down upon the little ones, and its victims were 10,000. Physicians said its visit was transient and, like the Asiatic cholera, it would in time depart. But time shows the error of this medical prognosis. The scourge came to stay. It cuts down the darlings of three, five, and eight, with relentless hand. Whole households are swept away by it. Medical men say it is caused by some strange and unknown affection of the air. It is most alarmingly on the increase.

“Five years ago, in 1872, it stood the nineteenth on the list of fatal diseases in Massachusetts. In 1873 it was the same; in 1874, the eleventh; in 1875, the seventh; in 1876 it stood second. In deadly action it now (1877) stands next to consumption in all the old Bay States. Parents tremble at its visitation.”¹⁶

During the ten years last mentioned, 20,000 people died from the yellow fever. Cholera has claimed its victims by the thousands, and all kinds of diseases are on the increase.

¹⁵ *Encyclopedia Britannica*, art. Cholera; *Nordisk Conversations Lexicon*, art. Copenhagen, Stockholm.

¹⁶ “Facts for the Times,” pp. 135, 136.

That diseases in general are increasing at a fearful rate is demonstrated most clearly by the fact that the number of physicians and drugstores is growing rapidly, while the use of medicine has become much more popular. Although the physicians are so numerous, they have plenty to do, and no kind of business thrives better than the sale of medicine. An incredible amount of patent medicine is sold every year besides all the usual medicines. Some men have become millionaires by this business.

The elements in the world are uneasy—in nature, in politics, and in religion. The present condition of society and of the earth gives evidence that it is hastening to its desolation, and that the end is swiftly drawing near.

The Beginning of Sorrows.

Our Saviour said that all these: to wit, war, famine, pestilence, and earthquakes should only be the beginning of sorrows.¹⁷ Still greater evils should come upon mankind. Not only the world in general should suffer, but the elect of God should also suffer. Persecution should rage for centuries against the followers of Christ, and millions of Christian people should fall by the sword, and by the flames, by captivity, and by spoil.¹⁸ Sorrow and misery should increase toward the end of the world, until the eternal kingdom appears in its glory, just as the woes of the child-bearer increase, until the child is born.

Of these woes or sorrows, Professor Waldenström (of Upsala University, Sweden), with reference to the full meaning of the original, says:—

“This is only a beginning. It is not yet the end of the distress which shall precede Christ's coming. Worse things shall follow before the end. The Lord calls these sufferings birth-woes on account of the common ideas of the Jews. In harmony with the expression of the prophet¹⁹ they looked upon the sufferings which

¹⁷ Matt. 24 : 8

¹⁸ Dan. 11 : 33.

¹⁹ Hosea 13 : 13.

should precede the coming of the Messiah as birth-woes, out of which Messiah, and with him a new era, should be born. Notice how this illustration shows that the sufferings should constantly increase as birth-woes increase until the child is born."²⁰

Concerning Matt. 24 : 14 where Jesus says : "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come," Professor Waldenström remarks : "Then comes the end of the birth-woes, the worst of all, and then follows my [Christ's] coming."

Earthquakes and Tidal Waves at the Time of the End.²¹

Earthquakes are increasing of late years to an alarming degree. This is clearly seen by the accounts of this matter from all sources.

The first earthquake recorded in history took place when Almighty God proclaimed his law from Mount Sinai. Afterward we read of an earthquake when the Lord spoke to the prophet Elijah on Mount Horeb.²² When Christ was crucified, there also was an earthquake which rent the rocks and rent the vail of the temple from the top to the bottom.²³ And again at the resurrection of Christ there was an earthquake.²⁴

Since the days of Christ history shows that earthquakes have become more and more frequent. Most of these have caused only a slight disturbance, while some of them have been very destructive.

Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number registered is about as follows : —

²⁰ T. Waldenström's translation of the New Testament, notes on Matt. 28 : 8.

²¹ The time which in the prophecy is called "the time of the end" is mentioned and explained in this work, Part III, chap. 12.

²² 1 Kings 19 : 8, 11.

²³ Matt. 27 : 51.

²⁴ Matt. 28 : 2.

	No. of years.	Earth- quakes.	Average.
From B. C. 1700 to A. D. 96	1796	16	1 in 112 years.
" A. D. 96 to A. D. 1850	1754	204	1 in 8 "
" " 1850 to A. D. 1865	15	15	1 in 1 year.
" " 1865 to A. D. 1868	3	15	5 in 1 "

In a single year, 1868, over *one hundred thousand* persons perished by earthquakes. In January, 1869, there were *eleven* earthquakes, two of them great and destructive.²⁵

The *Christian Statesman*, of July 17, 1875, says:—

"The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others, since the records of such phenomena began to be generally preserved."

The earthquake of 1868 in the Sandwich Islands and on the west coast of South America, is one of the most destructive recorded in history. In Peru, from Callao to Iquique, the whole coast was entirely destroyed. Immense tidal waves inundated the coast. It is calculated that 30,000 people perished in South America by this earthquake.²⁶

The catalogue of the British Society relating to earthquakes is very accurate. It mentions more than six hundred between the years 1606 and 1872.²⁷

In the year 1875, Professor Fuchs mentions ninety-seven earthquake disturbances through the year as follows: In January, fifteen; in February, seven; March, twelve; April, seven; May, nine; June, ten; July, six; August, five; September, three; October, two; November, nine; December, twelve.

²⁵ "Coming Earthquake," by D. T. Taylor.

²⁶ Zell's Cyclopedia, Vol. i, art. Earthquakes.

²⁷ American Cyclopedia, art. Earthquakes.

The following year (1876) he has noted one hundred and four earthquakes, distributed thus: January, ten; February, ten; March, fourteen; April, eight; May, seven; June, seven; July, eight; August, five; September, seven; October, fourteen; November, five; December, nine.²⁸

It is estimated that thirteen million people have perished by earthquakes.

Statistics show that there have been four hundred and fifty-three earthquakes in fourteen years in the United States alone.²⁹

Table of Earthquakes in United States from 1872 to 1885.

YEAR.	New England.	Atlantic States.	Mississippi Valley.	Pacific States.	Total.
1872	2	3	5	8	18
1873	6	5	5	11	27
1874	6	4	2	8	20
1875	7	3	6	17	33
1876	4	6	4	6	20
1877	3	7	8	15	33
1878	1	6	3	19	29
1879	3	4	4	8	19
1880	7	3	1	18	29
1881	14	3	5	30	52
1882	5	6	11	19	41
1883	3	2	11	23	39
1884	9	3	7	21	42
1885	5	9	3	34	51
Totals.....	75	66	75	237	453

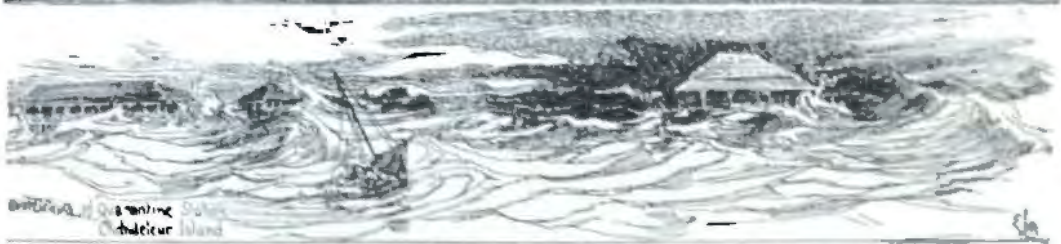
In 1886, Charleston, S. C. (United States of America), was destroyed by an earthquake. Forty persons perished, and property valued at five million dollars was destroyed.

Other Earthquakes.

The *Detroit Tribune* of July 8, 1875, speaks of an earthquake at Cucuta, United States of Columbia, South

²⁸ *Encyclopedia Britannica*, art. Earthquakes.

²⁹ *Annual Cyclopaedia for 1886*, art. Earthquakes.



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The Tidal Wave of 1894,

On the Gulf Coasts of Louisiana and Mississippi, by which over two
thousand lives were lost.

America, which destroyed completely nine other villages and damaged many more. It says :—

“Such was the violence of the shock, that not a single house remained standing, and the monuments of the cemetery were thrown down, and many of them removed a considerable distance from their original sites. In thirty seconds the city of Cucuta was converted into a mountain of ruins. This horrible blow resulted in the death of more than ten thousand persons, in addition to another thousand who were seriously wounded and bruised.”

The *Panama Star and Herald* gives an account of the terrible earthquake that visited the South Pacific Coast in May 1877 :—

“The terrible earthquake and tidal wave on the Peruvian and Bolivian Coasts, May 9, 1877, proves it to have been one of the severest calamities of the kind ever known. Six hundred lives and twenty millions worth of property were destroyed. At Mollendo, a violent hurricane unroofed houses, while the sea tore up the railway. At Arica, people were building defenses to repel the expected attack of the rebel ram Huascar. The shocks were numerous; the waves rose from ten to fifteen feet; houses, cars, locomotives, boats, etc., were tossed about like shuttle-cocks. The shock continued all night.

“At Iquique at the same hour, 8 : 30 P. M., the shaking began; amid the horrors of falling buildings and quaking earth, a fire broke out, and while trying to stay the flames, the sea rushed in and swept everything away.

“At Chanavaya the earth opened in crevices fifteen meters deep. Two hundred persons were killed, dead bodies floated about the bay, and a pestilence was feared. The wave at Guanillos was sixty feet high, and that at Mexillones was sixty-five feet. A mine at Tocopilla caved in, smothering two hundred workmen. Cobija, in Bolivia, was swept of three fourths of its houses. The wave was thirty-five feet high.

“The damage done the shipping was very great, some vessels being sunk with all on board, while the crews of a few were saved on spars and planks. The water at the anchorage suddenly receded so that ships in eight fathoms of water touched bottom. At the same time the ships went swinging round and round in opposite directions, the anchor chains becoming entangled beneath the cop-

per, and the yards and masts becoming interlocked, while the air resounded with falling spars, and the crash of bulwarks. The water also came whirling in like a maelstrom, causing the wrecks to spin round and round in great circles till they struck rocks and went down."

The same paper, speaking of the eruption of Mauna Loa on the Sandwich Islands, near the close of the year 1880, says :—

"The grand eruption as reported now in progress from the volcanic cone of Mauna Loa, gives ample evidence of mighty forces at work under the bed of the Pacific. Mauna Loa towers over the island of Hawaii, the largest island in the open Pacific, 13,760 feet, and is marked by two distinct and apparently disconnected craters, —one at the summit, and the other, Kilauea, at a considerably lower level. A fearful eruption from the summit crater took place in 1840, and another in 1843 from the lower crater; but this was exceeded in August, 1855, when the 'fire stream' continued to flow for several months, until by July, 1856, it had traversed a distance of over sixty miles.

"The floor of the great crater of Kilauea is said to resemble 'a lake of fire,' having been scooped out a thousand feet deep, and covering an area of twenty square miles. This enormous vent seems to have been, for a benignant purpose, planted in the central Pacific ocean, whose 'great basin,' says Maury, 'has its rim resting upon volcanic formations, and is set with volcanoes all the way round.' One remarkable fact, which is confirmed by numerous eruptions, is that the discharge of molten matter, even in 1859, when shafts of white hot lava were thrown up to the estimated height of eight hundred feet, is attended by no earthquake shocks or other seismic signs. The burning lava, on reaching water, is shivered like glass into millions of particles, which, rising in clouds, darken the sky, and fall like a storm of hail on the surrounding country, while the glare from the fiery river converts night into brilliant day over all Eastern Hawaii."

The *Inter Ocean* gives the following particulars of the Java calamity :—

"Java, one of the East India Islands, suffered from one of the most terrific volcanic eruptions ever recorded. The first demon-



Mauna Loa.

strations began Saturday night, Aug. 25, 1883, on the Island Kaka-toa, in the Strait of Sunda, distant about fifteen miles from Java. The deep rumblings, distinctly felt forty-five miles away, occasioned little alarm at first ; but in a few hours showers of stones began to fall. All through the night red hot rocks and showers of ashes fell, rendering the roads impassable, breaking bridges, and causing destruction in all directions. On Sunday the disturbance extended beneath the strait, and in a few hours spread through Java till more than one third of the forty-five volcanoes in the islands were in active operation. Great showers of mud, cinders, ashes, and huge rocks were thrown high in the air, and after spending their force, fell in the valleys, crushing houses and bringing death to the people. The sea was as fearfully shaken as the land. One island disappeared ; others were almost completely overwhelmed. A tract of land fifty miles square and a range of mountains sixty-five miles long disappeared forever. Not one crop in Java will probably be saved. Ruin and desolation are everywhere visible. Whole villages were swallowed up. Fifteen monstrous water-spouts were seen at one time. Over 100,000 souls were probably destroyed."

The End of the Woes.

If the great frequency and extraordinary extent of these calamities does not prove that the world is waxing old, and is nearing its desolation, what then could prove it ? The time is certainly drawing near when the word of the prophet will be fulfilled : "The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage ? and the transgression thereof shall be heavy upon it ; and it shall fall and not rise again." ³⁰

"All these are the beginning of sorrows." ³¹ They are the precursors of the last plagues in which the wicked cities of the earth will be overturned like Sodom and Gomorrah. The inhabitants of the earth shall perish by fire like as the people in the days of Noah perished by water.

³⁰ Isa. 24 : 18-20.

³¹ Matt. 24 : 8.

“And every island fled away, and the mountains were not found. And there fell upon men a great hail from heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”²⁸ This takes place under the seventh plague just before the glorious revelation of the son of God.²⁹

But out of the darkness and confusion on the earth the glorious kingdom of Christ shall come forth. There eternal peace and joy shall reign.

²⁸ Rev. 16 : 20, 21.

²⁹ Rev. 16 : 17 ; 6 : 15-17.



CHAPTER IV.

PERSECUTION AND TRIBULATION.

OUR Saviour having presented the above signs of the end of the world, next showed how his disciples and followers would be treated. They should not look for a pleasant and easy time, nor believe the false cries of peace and safety, which were then and are still so common.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and betray one another, and shall hate one another."¹

Tribulation Among the First Christians.

Tribulation soon came upon the followers of Jesus. Some were delivered to the council. Among these were Peter and John.² Others were brought before governors and kings. Thus Paul was presented before Gallio, Felix, Festus, and Agrippa.³ Some received such wisdom from God that their opponents were not able to resist them. Stephen furnishes a remarkable instance of this.⁴ Felix even trembled at the words of Paul.⁵ Thus the gospel was continually extended in spite of all opposition and persecution. Peter and John were imprisoned.⁶ Paul and Silas received many stripes;⁷ Stephen and James were killed;⁸ and all the disciples suffered martyrdom except John.

Afterward the Christians were terribly persecuted and tormented by the emperor Nero and other Roman emper-

¹ Matt. 24 : 9, 10.

² Acts 4 : 3.

³ Acts 18 : 12 ; 24 : 25.

⁴ Acts 6 : 10.

⁵ Acts 24 : 25.

⁶ Acts 4 : 3.

⁷ Acts 16 : 23.

⁸ Acts 7 : 59 ; 12 : 2.

ors. Many cruel persecutions raged against them during the first three hundred years after the ascension of our Saviour. The last of these was the most bloody. It lasted ten years, from 302 to 312, under Diocletian. About three million Christians perished during the pagan persecutions.

The adherents to heathenism persecuted the Christians in different countries in Europe from time to time up to the eleventh century, and many thousand Christians perished in these persecutions.*

How the Christians Were Tormented.

Lactantius writes (in the third century): "Had I one hundred mouths, and a tongue in every mouth, had I the most powerful voice in the world, yet I would not be able to describe all the crimes that were committed nor to mention all the tortures which the inventive genius of the magistrates conceived against innocent Christians." Men and women, young and old, virgins and matrons, men of distinction, soldiers and mechanics, had to suffer for the name of Christ. Some obtained the crown of victory through whip-lashes and fire. Others were executed by the sword, some after shorter torment.

"Every one was permitted to insult the Christians. Some were killed with clubs, still others were whipped with twigs, leather straps, or rope. Some Christians having their hands tied on the back were fastened to wooden machines, while their members were pulled asunder. After that the executioner would tear the whole body asunder with iron nails. Some were hung by one hand and their members broken on the wheel. Others were hung in chains, so that their feet did not reach the ground, in order that the chains through the weight of the body might fasten more tightly around them and thus cause greater pain. When they had expired, their dead bodies were dragged around on the earth.

"A Roman governor said: 'Let no one care for these Christians, they do not deserve to be treated like men.' When a martyr

* Religious Encyclopedia, art. Persecution ; Fox's "Book of Martyrs."

had been tortured on the rack, and burned with red hot iron plates, the judge often caused his whole body to be spread over with boney, and then his hands being tied on his back, he was placed in the hot sun, in order that he might be tormented by the flies. Sometimes ten, thirty, or sixty, and at one time one hundred men and women with their children were executed at the same time by different kinds of torture.

"But the Christians suffered these tortures with the greatest constancy and patience. Many even shouted with joy and sung songs of praise until they breathed their last. On the other hand it should not be concealed that many of the Christians in proud self-confidence pressed forward to the tortures, and that many found it easier to die for the gospel than to live in harmony with it."¹⁰

Persecutions Under the Papacy.

Afterward papal Rome persecuted the people of God during 1260 years of papal darkness. The fourth beast with the little horn rushed forward like a bloody monster.¹¹

The great harlot, Babylon, became "drunken with the blood of the saints ;"¹² and more than fifty million martyrs perished through the hatred of this false church. At last the beast with two horns, inspired by the delusive spirit of Spiritualism, will persecute the saints of God. It will try to kill them, and thus finish the work of persecution on the earth.¹³ But these things we will consider more fully hereafter.

The Catholics claim that they have the true and pure doctrine, and those who do not believe in the Catholic Church will be eternally lost. They consider it their duty to compel all, as far as possible, to become Catholics ; to punish those who oppose their church, and even to destroy them.

As the Catholic Church obtained greater power, it began to carry out these principles. This led to the cruel

¹⁰ Wenaas's "Church History," pp. 29, 30.

¹¹ Dan. 7 : 23-25.

¹² Rev. 17 : 6.

¹³ Rev. 13 : 14, 15.

persecutions which took place in Europe during the long period in which the Catholic Church had its supremacy.¹⁴

Although the popes persecuted believers (whom they called heretics) from time to time, from the beginning of their supremacy, it was not till the twelfth century, and after that period to the time of the Reformation, that their persecutions were carried on with such terrible cruelty.

The Cathari, Albigenses, Waldenses, and Huguenots suffered most during the cruel persecutions of the papacy. Pope Innocent III ascended the throne in the year 1198. In 1209 he started a crusade against the Waldenses.

"The pope then ordered a crusade against the Waldenses and Albigenses, and promised full indulgence to all who would take part in it. More than 50,000 soldiers commanded by Abbot Arnold and Count Simon de Montfort now deluged the unfortunate country for several years with bloodshed and oppression of every kind. At Beziers the crusaders asked Abbot Arnold, 'How are we to know the good from the bad?' He exclaimed, 'Only cut them down, the Lord knows his own.'

"Afterward he was able triumphantly to report to the pope that the avenging justice of God had struck down more than 20,000 of every age and sex. During another crusade, which was undertaken by the French king, Louis VIII, in 1226, everybody was killed and everything destroyed in the way of the crusaders. It is difficult to form a conception of the horrible scenes of violence, cruelty, and hypocrisy of which these persecutors were guilty.

"Contemporary with this crusade, the Waldenses and the Cathari in other places were subjected for twenty years to persecution by the cruel Inquisition which caused great numbers of them to be executed, in most cases condemning them to the stake. The number of prisoners was at times so great, that there was not sufficient room in the prisons or food enough for their support."¹⁵

The Lord suffered these saints to be treated so cruelly for the same reason that he gave up his only beloved Son to

¹⁴ Rev. 12 : 13, 14 ; 13 : 7 ; 17 : 6.

¹⁵ Wenzas's "Church History," pp. 120, 121.

suffer. It is true that Christ first of all suffered for the sins of our fallen race, yet another object is also gained by his bitter sufferings, as they show to the whole universe the fearful consequences of transgressing the law of God.

The more maliciously Satan and his agents acted, as they tormented the innocent Lamb of God and his disciples, the more clearly were shown the consequences of sin. And the more patiently Christ and his followers suffered and showed by their actions that they loved their enemies, the more clearly the glorious fruits of faith and obedience were seen. Under such circumstances their love for God was indeed manifested in a divine light.

Persecution of the Protestants.

The papal persecution did not cease with the work of Luther. Thousands of men were tortured in the most cruel manner and killed, because they would not believe in the pope and the Catholic Church. The pope persuaded the emperor, Charles V, to root out all the Protestants. The Protestant princes united together and collected a powerful army, but in the battle at Muhlberg, April 25, 1547, they were conquered by the Catholics. The Elector of Saxony and the Landgrave of Hesse were both taken captive. This war began in 1542. All eyes in Europe were looking on with the deepest interest. The victory of the Catholics was a terrible blow to the Protestants. For a long time they suffered fearful persecutions. Many people, both rich and poor, became martyrs to their faith.

In 1552 they made peace. The Protestants were promised free exercise of their religion. This agreement was confirmed at the Diet of Augsburg, in 1555. The Protestants in Germany now had rest for many years. But in 1630 the persecution again broke out. A bloody tragedy was enacted in 1631, at the siege of Magdeburg. The inhabitants of this city were Protestants. The Catholic

generals, Tilly and Pappenheim, took the city by storm. Twenty thousand persons were killed without regard to rank, sex, or age ; six thousand were drowned in the Elbe ; and the rest were stripped, after which some were whipped, and others had their ears cut off. Then they were tied together with yokes, like oxen, and driven away.

The city of Hochstadt was taken by the papal army. All of the inhabitants together with the garrison were killed, and then the Catholics set fire to the city. In Greifenberg they shut up the members of the Parliament in the hall where they were assembled, set fire to a pile of straw, and suffocated them. Frauhenthal surrendered, but the inhabitants were treated with the same cruelty as in other places. In Heidelberg many were shut up in prisons and died from hunger.

The cruelties committed by the Catholic troops in Saxony under Count Tilly are enumerated as follows :—

“The unfortunate victims were half strangled and then brought to life again several times ; sharp wheels were rolled over their fingers and toes ; their arms were crushed with tongs ; they were compelled to swallow disgusting things, which often choked them ; cords were tied so tight around their heads that blood ran from their eyes, ears, nose, and mouth ; burning matches were tied to their fingers, toes, ears, arms, legs, and even to their tongues ; powder was crowded into their mouths and fired, blasting their head into small pieces ; small bags of powder were tied to all parts of the body and kindled, causing the unhappy victims to be blown up.

“Ropes were drawn through the fleshy parts of the body, and pulled back and forth. Incisions were made in the flesh with awls and knives ; wires were drawn through the nose, ears, lips, etc. The Protestants were hung by their legs with the head over a fire, so that they would be smoked and dried ; they were hung by one arm, until it was pulled entirely out of joint ; they were hung up by hooks fastened in their ribs. The Catholic soldiers compelled the Protestants to drink until they burst ; they threw many into hot ovens ; they hung them up by ropes and tied a weight to their feet ; they hung, strangled, and roasted them, and ravished their women.

They laid them on racks, cut open their stomachs, broke their legs to pieces, rasped off their flesh, tore them asunder by means of wild horses ; they drowned, strangled, crucified, and poisoned them, and walled them in. They cut off their tongues, noses, and ears ; sawed off their legs ; chopped them to pieces ; and pulled them by their heels through the street." ¹⁶

This shows plainly that the Catholic Church never changes. Its persecutions in the seventeenth century were no less cruel than in the eleventh century, and if persecution once more should break out, it would proceed in the same manner as before.

The Inquisition.

The Inquisition was a tribunal in the Roman Catholic Church for the discovery, repression, and punishment of heresy, unbelief, and other offenses against religion. This tribunal was already established under the emperors Theodosius and Justinian in the sixth century. It was placed under the supervision of the bishops. In the eleventh and twelfth centuries this tribunal manifested great activity, and a widely extended influence against the Cathari, Albigenses, and Waldenses. In 1215 the Fourth Lateran Council earnestly impressed both upon bishops and magistrates the importance of the Inquisition. Gregory IX took away this tribunal from the bishops and gave it to the Dominicans. He raised it to a general papal and ecclesiastical institute.

In order to compel a person to confess, the rack was used, and many other terrible tortures. The Inquisition was introduced into many countries, where it afterward lost its influence, but in Spain it developed into a perfect reign of terror. From the year 1481 to 1808, the Inquisi-

¹⁶ Fox's "Book of Martyrs," Persecution in Germany, Universal Knowledge, art. Charles V.

tion in Spain burned alive 31,912 persons, and tortured in different ways 291,456 accused persons.¹⁷

Rev. George Croly says of the Inquisition, after it was given into the hands of the Dominicans : —

“ This spiritual power has taken the temporal sword in order to establish the papal power. The Inquisition with its rack and stake was a very suitable tribunal for that pit of darkness and sin from which it ascended. The Dominicans carried the papacy in triumph through Christendom and crushed every remnant of true religion under the colossal wheels of their idol. The crusades against the Albigenses in 1229 had scattered the believers. The work of the military power was finished at present. A more cunning enemy was now needed to destroy the people of God, and the tribunals of the Inquisition were established everywhere to finish the work of death.

“ Every undertaking of the Inquisition was wrapped in darkness. Every person suspected of unfaithfulness to the pope was secretly arrested and secretly tried. He was never permitted to see his accuser or his friends. He was never informed of the crime of which he was accused, but he was continually urged to confess. If he would not confess, he was compelled to do so on the rack. If he was terrified, he was so much the sooner murdered publicly for the enjoyment of the public. He never saw the light of day from the moment he was arrested until he was brought to a public place to be burned at some festival or to honor some prince by his death.

“ On such occasions the prisons were opened. The human wrecks of tortures and torments formed groups of half dead miserable men and women — wasted forms with broken limbs. Pain and hunger had made some of them insane. Misery and despair marked the faces of most of them. One fire after another was kindled, while the dominicans sung hymns around them in honor of the papacy. A public feast of this kind, where many heretics were burned was called an *auto da fé*.

“ At last Spain was made the principal seat for the work of the Inquisition. Here it took deep root. It was like a huge machine ready at all times to crush the hearts of men and to take their gold.

¹⁷ Universal Knowledge, art. Inquisition ; Nordisk Conversations Lexicon, art. Inquisition.



Instruments of Torture Used by the Inquisition.

In 1481 the Jews were declared heretics, principally because they had gathered so great riches. Before the close of the year, two thousand Jews were burned alive in one single bishopric, called Cadiz. In the course of one hundred and twenty-nine years the Inquisition deprived Spain of three million inhabitants. They were either killed or banished. Those who were able, fled from the country."¹⁸

Instruments of Torture Used By the Inquisition.

Many different instruments of torture have been used by the Inquisition. The principal one was the rack, an oblong horizontal frame, on which the accused was stretched. Cords attached to his legs and arms were gradually tightened by a lever or windlass.

When this pressure was continued long, it dislocated the joints of the wrists and ankles. This instrument of torture was used in Southern Europe, as far back as the second century. In Germany the rack was sometimes furnished with a roller armed with spikes rounded off, over which the sufferer was drawn forward and backward. A vertical rack was also in use in this country. The person subjected to it was raised to the roof by a rope attached to his arms, which were bound behind his back. Two heavy stones were attached to his feet. Then the rope was loosened so as to let him fall with a jerk to within a few inches of the ground.

This was often repeated several times, until most of the joints were dislocated and the whole body injured, so that the person was almost dead. If he had confessed nothing during this torture, he was again dragged to his prison. If he after some time gained a little strength, he was tortured again in the same manner. Savonarola, one of the most remarkable forerunners of the Reformation was tortured in this way and afterward burned in Florence, Italy, May 23, 1498.

¹⁸ Fox's "Book of Martyrs," Croly on the Inquisition.

The Inquisition also used thumbkins, boots, pincers, manacles, and other instruments of torture.¹⁹

Another author says of the Inquisition : —

“ A minute consideration of the instruments of torture used by the Inquisition cannot bring any enjoyment to the Christian. We have sufficient in the example, which the so-called *Mary-kiss* fearfully presents before our eyes.

“ The instrument of torture used for this purpose was an image of the mother of God. In the front of this image a number of pointed nails and knives were fastened. The person, who was looked upon as an incorrigible heretic, was placed before the image with many exhortations to confess. If he continued to refuse, he was brought close up to the image, the arms of which would close around the unfortunate victim and cause the knives to pierce his breast.

“ The tribunals of the Inquisition spread far and wide in a short time. In France, Germany, and Italy, however, they were never planted so firmly as in Spain, where under the terrible Torquemada, not only innumerable persons found their death in the flames, but also a great and noble people was destroyed morally by this bloody institution of the church.”²⁰

¹⁹ Universal Knowledge, art. Torture.

²⁰ Westermeyer's "History of the Church," Vol. iii, part 1, div. 6. par. 174.

CHAPTER V.

FALSE PROPHETS AND DECEIVERS.

OUR Saviour speaks in the next place of false teachers who should arise. He says: "And many false prophets shall arise, and shall deceive many."¹ The apostle Peter testifies of the same fact. He said that there would be many false teachers among the brethren, that many would follow their pernicious ways, and that the way of truth by reason of this would be evil spoken of.²

Deceivers Among the First Christians.

Already in the days of the apostles many deceivers arose. They were false prophets who were deceitful workers, while they pretended to be followers of Christ.³ Hymenæus and Philetus said that the resurrection had already taken place, and thus overthrew the faith of some.⁴ The mystery of iniquity had already begun to work in the days of Paul, and since that time it has developed so extensively that it has carried away nearly one fourth of the inhabitants of the earth.

Simon Magus lived in the days of the apostles. He was a deceiver, and led many away from the truth. Some of the Samaritans and others honored him almost as a god. They turned away from the true religion and worshiped images. They practiced many abominations and pernicious things.⁵

The *Nicolaitans* are spoken of in Rev. 2 : 6, 15. It is stated that God hated their deeds. Historians are agreed

¹ Matt. 24 : 11. ² 2 Peter 2 : 1, 2. ³ 2 Cor. 11 : 13. ⁴ 2 Tim. 2 : 17, 18.

⁵ Eusebius's "Ecclesiastical History," book ii, chap. xiii.

about their doctrine and practices. They held to a plurality of wives, regarded fornication and adultery as things indifferent, and permitted the eating of things offered to idols.⁶

History speaks of many other false prophets and deceivers, who through the many centuries of the Christian era have deceived many people.

Deceivers in the Time of the Reformation.

During and after the Reformation many seductive teachers arose. Many called themselves prophets, and professed to be the messengers of God. In this way many creeds came into existence which contradicted both the word of God and each other.

The most renowned of these prophets were Jacob Böhmen, Nicholas Drabiz, Christopher Kotter, Christina Pomatowsky, Joachim Greulich, Anna Vetteria, Eva Maria Frölich, George Reichard, and several others. But none of them caused any great rebellion, and time showed that their prophecies were not of God.

At this time many other fanatics arose who taught many things contrary to the word of God. Martin Sidelius taught that the Messiah promised by the prophets had never been on earth, and that he would never come, because the sins of the Jews had made them unworthy of a Saviour. He rejected the entire New Testament.⁷

Swedenborg was born 1688, and died 1772. He studied with great diligence at the university of Upsala. Charles XII, king of Sweden, appointed him assessor in the Royal Mining College. He was renowned for learning, not only in Sweden, but also in other countries. Swedenborg was the author of a long list of voluminous books.

⁶ Religious Encyclopedia, art. Nicolaitans.

⁷ Mosheim's "Ecclesiastical History," book iv, 17th cent., part ii, chap. i. par. 41-44.

He said that God, in the year 1743, revealed himself to him in the form of a man radiant with light. He ordered him to write that which was dictated to him. He declares that from that time the eyes of his inner man were opened, and he had visions of heaven, the world of spirits, and hell. He also said that he held personal and intimate communion with the spirits of the dead. In 1747 he resigned his office, and after this he used nearly all his time to write a great many theological works. They were all written in Latin.

His writings contained the revelations which he thought he had received, and through them he considered himself called to renew degenerate Christianity, and establish the Church of the New Jerusalem as the perfection of all church organization. He rejects in the strongest terms the ecclesiastical doctrine of the trinity. He teaches that God is only one person, and this one God-head is Christ. Redemption is nothing but a work against, and victory over, the spirits of hell, either in the condition of glorification or despair. There will be no resurrection of the body, but a spiritual form of the body will continue after death.⁸

Deceivers and Fanatics in Later Years.

Johanna Southcott was born 1740. She professed to be the woman spoken of in Revelation 12. She declared that she would bear another Shiloh about midnight, Oct. 19, 1814, but she died Dec. 27, 1813, without having borne any Shiloh.

Many thousand people believed her prophecies and groundless doctrine, and they continued to believe them long after her death. They thought that she would rise from her slumber and come forth as the mother of Shiloh.⁹

⁸ Nordisk Conversations Lexicon, art. Swedenborg.

⁹ Universal Knowledge, art. Southcott.

Ann Lee lived in the eighteenth century. She is renowned as the prophetess and leader of the Shakers. In 1758 Ann Lee united with the Shakers. In 1770 she formed a church in England. She believed that she had divine revelations and visions, and became the spiritual mother of the sect. She called herself "The Word."

In 1774 the Shakers emigrated to America. They formed small colonies by the Hudson River in the State of New York. Marriage is not allowed among them. In their worship they use dancing and clapping of hands.

Ann Lee died in 1784. Her death was a surprise to many of her followers, who believed that she would live among them forever, but her successors, whom she appointed on her death-bed, were ready with a theory to explain it. They said that mother Ann could not die, and was not dead, and had not ceased to live among her people. She was still visible to eyes exalted by the gift of grace. She had only cast off the dress of her flesh, and was now clothed with a glory which concealed her from the world. So it would be with every one of the saints in turn. But the spirits of those who passed out of sight would remain near, and be in union with the visible body of the believers. This explanation was generally received, and has become a vital part of the church creed. They also believe that Christ has come a second time in the form of mother Ann, and that the personal rule of God has been restored.¹⁰

In the last century there have been many fanatics, false prophets, and deceivers. Most prominent among these are the Mormons and Spiritualists, who will be spoken of in another chapter.

¹⁰ Universal Knowledge, art. Shakers; Nordisk Conversations Lexicon, art. Shakers.

How False Prophets May Be Known.

“Ye shall know them by their fruits.” Matt. 7 : 16.

False Prophets have always led People away from God and his Word, and they generally Prophecy Peace and Safety.—“Lo, they have rejected the word of the Lord ; and what wisdom is in them ?” “For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.” “We looked for peace, but no good came, and for a time of health, and behold trouble.” ¹¹

They are Given to Covetousness, and deal Falsely.—“For every one even from the least unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.” ¹² “Woe be to the shepherds of Israel who do feed themselves ! should not the shepherds feed the flocks ? ye eat the fat, and ye clothe you with wool, ye kill them that are fed ; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away. Neither have ye sought that which was lost ; but with force and with cruelty have ye ruled them.” ¹³

They are Given to Surfeiting and Drunkenness.—“His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand ; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink ; and to-morrow shall be as this day, and much more abundant.” ¹⁴

¹¹ Jer. 8 : 9, 11, 15.

¹² Jer. 8 : 10.

¹³ Eze 34 : 2-4.

¹⁴ Isa. 56 : 10-12 ; Matt. 24 : 48-50.

They are Teachers who Pervert and Despise the Law of God.—“Her priests have violated my law, and have profaned mine holy things ; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.” They tried to get people to believe that which the Lord had not spoken. ¹⁵

Many think that deceivers are known by having few followers. They think that when the king or the government and most of the people belong to a certain church, then it is a good sign that their faith and doctrine is true, but no idea can be farther from the truth. If this were true, then Christ would be marked as a fanatic, because he did not have many followers while he lived on the earth.

Dear reader, be not deceived with such ideas, but ponder well the words of our blessed Redeemer : “Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat ; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it.” ¹⁶ He who wants to follow Jesus cannot follow the great multitude.

¹⁵ Eze. 22 : 26, 28.

¹⁶ Matt. 7 : 13, 14.

CHAPTER VI.

INCREASE OF LAWLESSNESS, AND THE PREACHING OF THE GOSPEL BEFORE THE END OF THE WORLD.

OUR Saviour does not teach that the people will become better and better in the last time, until the great majority are good. It is true that many believe this in our day, but Jesus taught that iniquity would increase, yet the gospel must be preached for a witness to all nations in order that all who wish to believe may be saved.

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”¹

Lawlessness.

The word “iniquity” in the text above quoted comes from the Greek *anomia* — violation of a law. It is related to *anomos*, a lawless person, a transgressor.² It is rendered lawlessness in some translations. Iniquity is the same as unrighteousness.³ All the commandments of God are righteousness. And sin or iniquity is the transgression of the law.⁴ This shows plainly that iniquity is the same as lawlessness.

That lawlessness abounds and is increasing in our time is clearly seen, for it has become a common thing even among believers *to reject and set aside the law of God.*

¹ Matt. 24 : 12-14.

² Greenfield.

³ Ps. 119 : 172.

⁴ 1 John 3 : 4.

They do not want the law but only the gospel. They do not wish to hear what the Scriptures say about duty, self-denial, and sufferings because they want nothing but grace. They want to live and die on grace but do not like to crucify the flesh with its lusts, and to follow Christ. They can hardly believe the word of the Lord,—“He that turneth away his ear from hearing the law, even his prayer shall be an abomination.”⁵

The words of God are more precious than fine gold, and he says: “O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.”⁶

Iniquity Abounding.

Crimes have increased in England during the last seventy years 700 per cent, in Ireland 800 per cent, in Scotland 3600 per cent, while the whole population during the same time has increased only 65 per cent. This shows plainly that iniquity is abounding. It is estimated that England has about 100,000 thieves and suspected persons, and 400,000 prostitutes, and that the expenditures for the punishment of crimes are fifty times as much as all that is expended for religious purposes.⁷

In the United States the condition is no less dark and fearful. The papers have recorded in one year 800 cases of suicide, 800 of murder, 100,000 of theft, 30,000 people who have died from drunkenness, and 500,000 cases of violence and fighting.

General Chamberlain, superintendent of the Massachusetts State's Prison, in 1876 presented a report before the Senate in which he said:—

“I know from my own experience that a regularly organized society of criminals exists in Boston. They have their president, secretary, and treasurer. This society has definite rules for receiv-

⁵ Prov. 28 : 9.

⁶ Isa. 48 : 18.

⁷ *Blackwood's Magazine.*

ing members. The prison from which a member has come, the crime he has committed, and information about the prison wherein he has stayed is regularly registered.

"The society counsels about the latest and best methods of burglary, the best tools, equipment, etc. They also keep a regular list of the best lawyers in the country, and they know immediately what prospect there is for a fellow criminal. If he is brought before a severe judge, they raise money to put off the case. They also have a fund for mutual support and protection. In this way they are able to send many dainties to their brethren when they are sick, and are placed in the prison hospital."

London has 5,000,000 inhabitants. Of these 30,000 are thieves, 10,000 gamblers, 300,000 drunkards, and 70,000 prostitutes.

New York City has over 1,600,000 inhabitants. Of these 550,000 are Catholics, 64,000 members of the Protestant Church, 75,000 infidels, and 40,000 Jews. The great majority do not belong to any church. There are also 20,000 prostitutes, and 100,000 persons are annually arrested for theft.⁸

Drunkenness.—In Brooklyn (one of the most Christian cities of America) about 37,000 people go to church every Sunday, while 75,000 people every day visit the saloons, which number 1655. If this is the case where people are most religious, what must the condition be in places where there is little or no religion?

Look at the condition of society in a few places where the gospel is preached and believed most fully. In 1884 the society of the Young Men's Christian Association in Illinois presented in their annual meeting the following report: In one of their cities with 4500 young men, 236 were members of churches, that is one out of every nineteen. But these members do not all attend the religious meetings. Only 129 of them attended church regularly. The other 107 only attended once in a while. There were

⁸ "Facts for the Times," p. 240.

4264 of the young men who never attended. One Sunday, Sept. 17, 1883, the total number of young men present in the churches was 184, and in the evening 185.

On the other hand the saloons (99 in number) were every day attended by 4950 persons, and 609 persons were last year sentenced for different crimes.

In another city with 3500 young men, 85 were members of churches, which makes one out of every 41. Five were taken into the church the last year, and the previous year none. This city has 85 saloons, which every day are frequented by 3680 persons, and during the year, 400 persons were sentenced for crimes committed. This presents, no doubt, the true religious condition of some of the places on the earth where there is most light.

Divorces are Prominent in Our Time.—“During the French Revolution, when the floodgates of vice were opened, 20,000 divorces were granted in about one and a half years. In Connecticut and Indiana, representative States in this respect, there were granted in 1866 a still larger number of divorces in proportion to their population, and they have not grown less since.”⁹

“Crime is on the increase. The fact itself can hardly be denied. Every source of statistical information confirms it, and the increase is enormous.”¹⁰

Progress of the Catholics.

While the Mohammedans and the Jews maintain their number of adherents, the Catholics increase five times as fast as all other societies. In Canada only one out of every seventeen church members is Protestant. Russia has a population of 80,000,000, and only one Protestant out of every 120. In 1883 the Roman Catholic Church had 6,832,954 members in the United States. Of these 4,735,000 were added during the last thirty years. *

⁹ The *Methodist*, Sept. 12, 1886. ¹⁰ Des Moines *Leader*, Nov. 18, 1886.

The Catholic statistics of the United States for 1884 showed that they had 13 archbishops, 57 bishops, 6855 priests, 1652 Catholic students, 6613 churches, 1150 chapels, 1476 preaching stations, 22 clerical seminaries, 87 colleges, 599 academies, 41 other schools, and 19 asylums.

This progress is not only seen in the United States, but also in several countries in Europe. The London *Tablet* makes the following comparison between the Catholics in England in 1840 and in 1880 : —

“The number of churches in the first named year was 520; in the last named, 1461; colleges and schools in 1840, 31; in 1880, 514; priests, 624; in 1880 they numbered 2282; members in the year first named, 539,500; in the last named year, 1,384,000. In 40 years they have built 1124 churches and schools, which makes 28 a year. At present the Catholics in Great Britain have one church or one cloister for every 45 square miles. Their number has increased two and a half times faster than the population, the last named having increased only 60 per cent, while the Catholics have increased 158 per cent.”

Are Most of the People on the Earth About to Become Christians?

At present the population of the earth is estimated to be 1,470,000,000. Of these, 874,000,000 are heathen, 173,000,000 Mohammedans, 8,000,000 Jews, 195,000,000 Roman Catholics, 85,000,000 Greek Catholics, 135,000,000 Protestants. Of the Protestants only 31,500,000 are members of churches. To say that half of the last named are believers would be very liberal. This would make 15 Christians out of every 1400 persons of the population of the earth.¹¹

These figures show plainly that most people are not about to become Christians; and it is a fact, that the great majority of the people who are called Protestants

¹¹ “Missionary Yearbook” for 1888; “Gospel in all Lands.”

are infidels or unbelievers. We will therefore get much nearer to the truth if we reckon two believers out of every 1400.

How can people with these figures before them try to make themselves and others believe that most people are about to become Christians? or how can they cherish the idea that nearly all the people, some way or other, will be converted during the next thousand years. During eighteen hundred years, less than two of every fourteen hundred have been converted; by what means then are they to be converted in the next thousand years, even if probation continued?

Christ and his apostles could not convert the great masses of the people; neither could Luther and the other Reformers. The preaching of the gospel since that time has not converted the majority of men; but instead of this, the Catholics have increased greatly, and so have unbelievers and infidels. And if most of the people are to be converted during the thousand years, as some think, from whence then comes the great host of wicked people, "the number of whom is as the sand of the sea," at the end of the thousand years? Can it be possible that they are first converted, and afterward deceived, and then led by Satan to be devoured by the fire, which comes down from God out of heaven?¹³

Why do those who preach peace and safety say that the gospel shall be preached during the thousand years, when the Bible says that the thousand years is the time of judgment?¹⁴ When these questions are answered, we may present some more which are just as difficult to answer. It is certainly a mistake to preach and believe something in direct opposition to the testimonies of Christ and the prophets besides being contrary to all reason and common sense, even if most of the learned men in our time are

¹³ Rev. 20 : 8, 9.

¹⁴ Rev. 20 : 4.

given to believe and admire a false doctrine about the millennium.

Most of the learned men in the days of Christ and the apostles did not believe and teach the truth of God, neither did they in the time of the Reformation, nor will they do it any more in the last days. Most of the learned men who professed to believe in God, despised and hated our Saviour at his first advent. The learned will also despise and hate him at his second advent. The world will always be the same. History repeats itself.

Endurance to the End.—“But he that shall endure to the end, the same shall be saved.”¹⁴

He who keeps his first love or who, after having left it, repents and does the first works, walking humbly before God, shall be saved. The Lord will deliver him in that great day when he comes to gather his elect.

The Preaching of the Gospel in all the World.

“And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.”¹⁵

Concerning the fulfillment of this prophecy William Miller said in his lectures:—

“Is this sign not already accomplished? Bibles are translated in more than 200 different languages, and missionaries sent among all nations known to us on the globe. The gospel has now spread over the four quarters of the globe. It began in Asia. In the days of the apostles that quarter was full of light. From thence it went into Africa; and for a number of centuries Africa stretched out her hands to God. Europe also has had a long visit of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last days. The gospel like the sun, arose in the East, and will set in the West.”

Henry Ward Beecher says:—

“The whole world has been explored and searched through. There is now no place on this globe, where the Christian religion is

¹⁴ Matt. 24 : 13.

¹⁵ Matt. 24 : 14.

unknown. The missionaries having now worked more than half a century have visited nearly all parts of the globe." ¹⁶

"In the last year the last refuges of barbarism have been opened, and the missionaries are now preaching the truth in Africa in the kingdom of one of the most severe and mightiest of kings. . . . The gospel must be preached not to convert the world, but for a witness to all nations, and then we may expect that the end will come." ¹⁷

There are many missionary stations not only among the heathen but also among the Mohammedans and Catholics. In many places different societies have missionaries at the same station. Round about these are a great many assistant stations. Around the station of the Presbyterians in Tamsui, Formosa, there are, for instance, thirty-four assistant stations. Around the five stations of the Methodists in the district of Foo Choo in China, there are forty-five assistant stations. The American missionary society had, in 1885, eighty-three stations and eight hundred and twenty-six assistant stations. From all these stations the light can shine far off to those who desire to be enlightened by it.

To this must also be added the missionaries and colporters who travel in foreign lands, such as Sir Henry Lansdell, in Siberia and Central Asia, and Cameron, the Livingstone of China. The colporters of the Bible Society deserve especially to be mentioned. They have traveled back and forth in foreign lands, where the gospel never has been preached, and have spread the word of God among the different races and tribes in their own language. ¹⁸

The Spreading of the Bible.

According to the annual report of the British and Foreign Bible Society for 1872, they have printed and sent out Bibles in 209 different languages as follows: In Europe 66,

¹⁶ *Advent Review*, Aug., 1871.

¹⁷ *Christian Union*, Nov. 13, 1878.

¹⁸ "Prophetic Conference in Chicago," 1886, p. 201.

in Asia 79, in Africa 24, on the Pacific Islands 19, in America 12. Last year 2,144,601 Bibles were sent out from the depository in London, and 1,758,466 from other depositories ; in all 4,000,000.

The Bible has been translated in 287 languages and dialects. Two of these, the Wenli language in China, and the Arabian language, can be read by 100,000,000 people. All the languages together can be read by nine tenths of the inhabitants of the earth.¹⁹

The American Bible Society has published the Bible in thirty different languages besides those already mentioned. During the last forty-five years they have also published 14,468 Bibles for blind people. They contain portions of the Holy Scripture. They are printed with raised letters which can be felt. During the last seventy-one years this society has sent out, in all, 48,324,916 Bibles, Testaments, and parts of the Bible.²⁰

The whole number of copies sent out by both these societies in 1887 is over 5,000,000. The whole number since the societies were established, is about 91,000,000. Other societies in Europe have published over 12,000,000. This makes, in all, more than 103,000,000 copies of the Holy Scriptures sent out into the world.

In the latter part of the last century, about 4,000,000 Bibles were found in the world. This is truly a wonderful change and progress in less than one century.

The Gospel of the Second Coming of Christ.

The last part of the gospel is the testimony of the second coming of Christ. Just as the gospel of the first coming of Christ is preached in all the world for a witness to all nations, so the gospel of the second coming of Christ must be preached in all the world for a witness. Not that

¹⁹ *Ibid.*, p. 201.

²⁰ Annual report of the American Bible Society, 1887.

every person will believe it and be converted, but whosoever will may come and take the water of life freely.

The last message of mercy is now preached not only in America, but in the different countries of Europe : Great Britain, Ireland, France, Germany, Denmark, Norway, Sweden, Holland, Switzerland, Italy, Russia, and Turkey. It is also preached in Egypt, Algiers, South Africa, Australia, and other countries.

This message will ripen the harvest of the earth.²¹ When the earth has been lightened by its glory,²² the end will come. That will be the end of the present world, and of the preaching of the gospel. Then the great Judgment Day will appear, and the saints will enjoy that Sabbath rest which is left to the people of God.

²¹ Rev. 14 : 15.

²² Rev. 18 : 1.



CHAPTER VII.

THE TRIBULATION AND DESTRUCTION OF JERUSALEM.

WE have now considered a whole chain of events, reaching from the time of Christ until the end of the world. These events are all plain fulfillments of the prophecies of Jesus given in answer to the question of the disciples: "What shall be the sign of thy coming, and of the end of the world?" But Jesus had not yet answered their first question, "When shall these things be?" which had special reference to the destruction of the temple.¹ Their minds should first be turned to something more important. He now answers their first question.

In this answer our Saviour first speaks of the destruction of Jerusalem, and presents again a chain of events reaching from that point to the end of the world, and to his own glorious appearing. These events are recorded in verses 15-28. We wish to consider the different links of this prophetic chain one by one.

Jesus Calls Attention to the Prophecies of Daniel.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea flee into the mountains: let him who is on the housetop not come down to take anything out of his house: neither let him who is in the field turn back to take his clothes."²

Jesus did not warn against reading and studying the word of prophecy. On the contrary, he exhorted his dis-

¹ Matt. 24 : 1-3.

Matt. 24 : 15-18.

ciples and all others to understand it. When we compare this prophecy with its fulfillment, as we find it recorded in history, it is evident that it proved a great blessing to the early Christians. They could not possibly have avoided the tribulation, if they had not believed and obeyed the warning contained in this prophecy. When they saw the abomination of desolation stand in the holy place, they should flee. This was the sign given them.

In Luke this is expressed as follows: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto."³

A Remarkable Sign.

This was really a wonderful sign. Any one would think that when Jerusalem was compassed with armies it would be too late to flee, but the result showed that the Master had made no mistake. He saved them in the most remarkable manner, so that they could clearly see his guiding hand in this. Thus their faith was strengthened.

Josephus in his history of the wars of the Jews speaks of a number of signs that were seen and heard before the city was taken. Let us notice the following:—

"There was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also, before the Jews' rebellion, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Nisan, and at the ninth hour of the night, so great a light shone around the altar and the holy house that it appeared to be bright day-time; which light lasted for half an hour."

"Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there

³ Luke 21 : 20, 21.



The Walling Place of the Jews.

made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those who kept watch in the temple, came hereupon running to the captain of the temple, and told him of it; who then came up thither and not without great difficulty was able to shut the gate again.

"Before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds and surrounding cities. Moreover at that feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was to perform their sacred ministrations, they said that in the first place they felt a quaking and heard a great noise, and, after that, they heard a sound as of a great multitude, saying, 'Let us remove hence.'

"But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, and began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and against the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people.'

"This man was first ill treated by the Jewish rulers, and then brought to the Roman procurator, where he was whipped until his bones were laid bare, yet he made no supplication for himself nor shed any tears, but in the most lamentable tone he cried at every stroke: 'Woe, woe to Jerusalem!' Being dismissed as a madman, he continued to cry every day: 'Woe, woe to Jerusalem!' He gave no ill words to any of them that beat him, nor good words to those that gave him food. At the festivals his cries were the loudest. Thus he continued for seven years and five months, until his presage was fulfilled in the siege of Jerusalem. At last, as he was going round upon the wall, he cried with his utmost force: 'Woe, woe to the city again, and to the people, and to the holy house;' and just as he added at the last — 'Woe, woe to myself also,' a stone from one of the Roman engines smote him and killed him immediately."⁴

The Great Wickedness of the Jews.

The Jews had now filled their cup of iniquity, and God removed his protection from them. Bishop Newton, in

⁴ Josephus's "Wars of the Jews," book vi, chap. v.

speaking of the wickedness of the Jews and their great stubbornness, compared them very properly to the people now living, as follows : —

“When we consider the many abominations and stubborn sins that prevail among us ; the willful impudence and violence of all order and discipline ; the proud, foolhardy depredations and frauds, which defy all law and justice ; the mutiny and dissension ; the injustice of the courts, and how often they are bribed ; the covetousness and prodigality of all kings and among all classes and societies ; the total lack of true patriotism, and burning desire to advance one's own plans and interests ; the luxury, gambling, and dissoluteness among the rich, lasciviousness, drunkenness, and lewdness among the poorer classes, and everywhere contempt for all virtue and decency ; and the shameful neglect of all public worship and religion ; — when we consider all these things as signs of the times, then the most impudent among us ought to tremble in view of the natural and reasonable consequences which follow therefrom.”^b

May God give us grace at least to know in this our day the things which belong to our peace, before they are hid from our eyes.^c May such a blindness as came upon the Jews never come upon us, but may we seek the Lord while he may be found, and call upon him while he is near. “Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.”^d

“*The Abomination of Desolation.*” — The Roman army is here called an “abomination” because the Roman standards and images were an abomination to the Jews. Josephus states that the Romans, having taken the city, brought their standards into the court of the temple, and placed them opposite the east gate, where they offered sacrifices to them.

^b T. Newton's “Dissertations on the Prophecies,” book ii, “Destruction of Jerusalem,” part i.

^c Luke 19 : 48.

^d Isa 55 : 7.

The Flight of the Christians.

When Jerusalem was surrounded, the Christians were to think of their safety, and seize the first opportunity for flight. Jesus had warned them to flee into the mountains. Josephus tells us that Cestius Gallus came with his army against Jerusalem. After some time he raised the siege. When he had left, many of the oldest among the Jews went out from Jerusalem as from a sinking ship. He says that a few years later, when Vespasian came with his troops against Jerusalem, a great multitude fled from Jerusalem to the mountains for security. It is reasonable to suppose that some Christians were among these.

But from church history we learn with great certainty that all who believed Christ, left Jerusalem in this hurry, and went to Pella and other places beyond Jordan, so that they in a wonderful manner escaped the general ruin of their country; and we read nowhere that a single one of them perished in the destruction of Jerusalem.⁸ Thus our Saviour's warning was a great advantage to the believers.

Jesus says: "Let him who is on the housetop not come down to take anything out of his house." The houses of the Jews, like those of the Greeks and Romans, were built with a flat roof, so that a person could walk on them. They were generally provided with stairs on the outside of the house, thus furnishing a chance to go up and down from the roof without going into the house. In the oriental cities these flat-roofed houses made a walk from one end of the city to the other, and these walks ended at the city gate. He that was on the housetop should then, according to this warning, continue his walk on the roofs and flee through the city gate as soon as possible.

"Neither let him which is in the field return back to take his clothes."⁹ Our Saviour by these words instructed

⁸ Eusebius's "Ecclesiastical History," book iii, chap. v.

⁹ Matt. 24 : 18.

his followers to make all possible speed in their flight, like Lot when he fled from Sodom. That the Christians who heeded this warning were saved from the terrible destruction, was all owing to the kind providence of God, since later on in the siege every outlet from the city was closed.

A Mother Eats her Own Child.

“And woe unto them that are with child, and to them that give suck in those days.”¹⁰

The persons here mentioned were in a more pitiful condition during the strait of that terrible siege. This prophecy was fulfilled by the cruel massacre of women and children, and by the painful famine in which the people suffered so terribly while Jerusalem was besieged. Josephus tells how mothers would snatch the food away from the mouths of their own children, and how that many houses were full of women and children who had died from hunger.

Josephus also tells of a lady by the name of Mary, a daughter of Eleazar, who was eminent for her rank and wealth. When the soldiers had taken all her property, and all her supply of food, she killed her own son in the despair of famine. When she had roasted and eaten one half of him, she preserved the other half by concealing it. The soldiers being enticed by the smell of food, soon returned and threatened to kill her if she did not give them the food she had prepared. She said that she had saved a very fine piece for them, and took off the cover from what remained of her son.

“The soldiers were siezed with horror and amazement, and stood astonished at the sight, but she said to them : “This is mine own son, and what has been done was mine own doing ; come, eat of this food, for I have eaten of it myself ! Do not you pretend to be more tender than

¹⁰ Matt. 24 : 19.

a woman or more compassionate than a mother. But if you be so scrupulous and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also."¹¹

The soldiers went out trembling, and with some difficulty, on account of their hunger, they left the rest of that meat to the mother. The whole city was immediately filled with the rumor of this horrid action. So those that were thus distressed by the famine were very desirous to die, and those already dead were considered happy, because they had not lived long enough either to hear or to see such miseries. Thus literally were the words of Christ fulfilled, which he uttered on another occasion: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us."¹²

This prophecy points out their great desire for a place of refuge during the siege. And the Jews tried so hard to hide themselves, that several thousands of them crawled into the most abominable caves, where they either perished most miserably or were dragged out and murdered.

One thousand and five hundred years before this time, Moses had very clearly predicted this siege and tribulation:—

"The Lord shall bring a nation against thee from far, from the end of the earth as swift as the eagle flieth; a nation whose tongue thou shalt not understand." "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the

¹¹ Josephus's "Wars of the Jews," book vi, chap. iii, par. 4.

¹² Luke 23: 28-30.

flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and with the straitness, wherewith thine enemies shall distress thee." ¹³

How literally these prophetic words were fulfilled! The Romans placed an eagle in their ensign, and the Jews did not understand their language. The Jews did eat the flesh of their own children in the straitness of the siege, and the Romans did not end the war until their high and fenced walls came down, and their city was destroyed. Nor was Jerusalem alone destroyed. The whole country was destroyed, and just as the Lord had foretold by Moses, the Jews were scattered among all people "from the one end of the earth even unto the other." ¹⁴

A Remarkable Providence.

The Saviour not only warned his disciples to flee when they should see Jerusalem compassed with armies, but in his providence he also ordered it so that when Jerusalem was compassed with armies, the believers had an opportunity to flee. In the twelfth year of the reign of Nero, Cestius Gallus, the president of Syria, came with a mighty army against Jerusalem. Josephus tells us that Cestius got into the outer part of the city with his army. "Then," he says, "many of the Jews desired to open the gates and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, would certainly have taken the city. But it was, I suppose, owing to the aversion God had already to the city and the sanctuary, that he was hindered from putting an end to the war that very day." Then, he adds, Cestius recalled his soldiers from the place, and despairing of taking it, without disgrace, "retired from the city *without any reason in the world.*" ¹⁵ The Jews then persecuted Cestius and his army throughout the coun-

¹³ Deut. 28 : 49, 52, 53.

¹⁴ Deut. 28 : 64.

¹⁵ Josephus's "Wars of the Jews," book ii, chap. xix, par. 6, 7.

try, and pressed so hard on them that they at last were put to a precipitous flight. They slew of the Romans 5300 footmen, and 380 horsemen, while they themselves lost a few men only. This was in the twelfth year of the reign of Nero.¹⁶

After this, Vespasian, an experienced Roman general, was appointed president in Syria in the place of Cestius Gallus, and ordered to continue the war against the Jews. He made preparations to lay siege to Jerusalem after he had subdued the whole country and surrounded the city on all sides. More than a year had been occupied by Vespasian and his son Titus in subduing the country and besieging different cities. They were now going to finish their work by taking Jerusalem; but by this time they received information that Nero was dead, and shortly after, they were also informed of the death of Gallus and the disturbance caused thereby in the Roman empire. Besides this, there was war in Rome between Otto and Vitellius. Thus Vespasian and Titus were in doubt for some time what to do. They did not consider it best to engage in a foreign war so long as their own country was in such a commotion; and for this reason the siege of Jerusalem was again postponed, and the city was not besieged again until Vespasian was established on the throne, and Titus was appointed commander of the troops in Judea.

This circumstance greatly accommodated the Christians and others who wanted to flee. Afterward flight was made almost impossible. Our Saviour had plainly said: "For the days shall come upon thee, that thy enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."¹⁷ The Romans fulfilled this to the very letter. After having surrounded Jerusalem, and having attacked it several times without success, Titus decided to surround the whole city with a wall.

¹⁶ *Ibid*, par. 9.

¹⁷ Luke 19 : 43.

Through the diligence of the soldiers, and the continual supervision and encouragement of the leaders, this work, which otherwise would have continued several months, was finished in a wonderfully short time. The wall was about four miles long, and in suitable places it was strengthened with trenches, so that all hope of flight was cut off from the Jews. No provisions could be brought into the city, and no person could get out from it without the knowledge of the enemy.

On this wise the Romans continued their destructive work, until Jerusalem was entirely destroyed, and most of the inhabitants had perished.

A false prophet, mentioned by Josephus, had made the people believe that God had ordered them to seek a refuge in the temple, and that when they should be assembled there, they would get a sign of deliverance. In harmony with this advice a great multitude of men, women, and children went to the temple. But instead of being delivered, the Romans set fire to the buildings of the temple, and six thousand people perished miserably in the flames, or by throwing themselves down from the walls to avoid such a fate.

Destruction and Tribulation in Other Places.

The victories of the Romans were not confined to Jerusalem, but like a flood they inundated the whole country. Josephus says that every part of Judea was made to partake of the miseries of the capital. Jerusalem and its beautiful temple were destroyed. Most of the people perished, and the rest were carried into captivity.

In Antioch the Jews were falsely accused of intending to set fire to the city, for which reason many of them were burned, and others killed in different ways. The Romans persecuted and killed them everywhere. At Massada they were besieged and cruelly imprisoned. When they could

endure this no longer, they first killed their wives and children, and after that nine hundred and sixty persons killed each other in order that they might not fall into the hands of their enemies.

When Judea was entirely subdued, similar calamities befell those who were farther off. Many were killed in Egypt, and their temple was closed. In Cyrene the followers of Jonathan the Weaver were nearly all killed. He was himself taken prisoner, and by his false accusations three thousand of the wealthiest Jews were condemned and put to death. With this account Josephus closes his history of the Jewish wars.

Concerning the destruction of Jerusalem and the sad fate of the Jews, our Saviour says further: "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."¹⁸

Jews Perished by the Sword.

Josephus states that the number of Jews that perished by the sword was more than 1,000,000. Many were also put to death in other places besides Jerusalem, and at different times. Florus was the first who began the work. According to his order 3600 were killed in Jerusalem; more than 20,000 in Cæsarea; 13,000 in Scythopolis; 25,000 in Ascalon; 2000 in Ptolemais; 50,000 in Alexandria under the president Tiberius Alexander; 8400 in Joppa, when it was taken by Cestius Gallus; more than 2000 on Mount Aphamon, near Sepphoris; 10,000 in Damascus; 10,000 near Ascalon in a battle with the Romans; 8000 in an ambuscade not far from the same place. Fifteen thousand by Joppa; 11,600 on Mount Gerizim; 40,000 in Jotapata; 4200 in Joppa when it was taken by Vespasian; 6500 in Tarichea; 4000 in Gamala, besides 5000 who threw themselves down from a rock.

¹⁸ Luke 21 : 24.

Six thousand Jews perished of those who fled with John of Gischala ; 15,000 Gadarenes were killed, besides a great multitude who were drowned. More than 10,000 were put to death in the wilderness of Idumea ; 1000 in Gerasa ; 1700 in Machærus ; 3000 in the forest of Jardes ; 960 in the castle of Massada ; 3000 in Cyrene by the governor Catulus. The whole number that perished amounted to 1,100,000, which would seem incredible if their own historians had not recorded it."¹⁹

Jews "Led Away Captive into All Nations."

Besides the Jews who should "fall by the edge of the sword," many should also "be led away captive into all nations." Of this Josephus says that "the number of those that were carried away captive during this whole war was calculated to be 97,000."²⁰ Of these, 2130 were brought to Japha ; 1200 to Jotapata ; 6000 selected young men were sent to Tarichea for the Emperor Nero ; the rest, 30,600, were sold, besides those who were given to Agrippa. Of the Gadarenes, 2200 were taken captive, and in Idumea 1000. Besides this many were taken to Jerusalem.

Of the young men, the tallest and most beautiful were reserved for the triumph of Titus. Of the rest of the multitude that were over seventeen years of age, many were put in bonds and sent to the Egyptian mines. Titus also sent a great number to the Roman provinces as a present to the Romans, that they might be destroyed in their theaters by the sword and by the wild beasts. Those who were under seventeen years of age were sold as slaves. While they were imprisoned in the temple court at Jerusalem under the supervision of one Fronto, a friend of Titus, 11,000 died from want of food.²¹

While Titus Cæsar was at Cæsarea, he solemnized the birthday of his brother after a splendid manner, and inflicted

¹⁹ Josephus's "Wars of the Jews," book vi, chap. ix, par. 3.

²⁰ *Ibid.*

²¹ *Ibid.*, par. 2.

a great deal of the punishment intended for the Jews, in honor of him. Some were slain in fighting with the wild beasts, some were burned, and some were compelled to fight with one another. The number thus put to death exceeded 2500. Afterward on his father's birthday a great multitude of the captives were destroyed after the same manner as before.²²

Those whom Titus had selected out of the rest for his triumph were Simon and John, two generals, and seven hundred other captives who were eminently tall and handsome of person.²³ Thus the Jews were cruelly tortured and scattered all over the Roman provinces. And are they not still scattered in all the countries of the world? And are they not often, in spite of their great riches, derided and ill treated in the world?

Jerusalem Trodden Down by the Gentiles.

The Jews were not only to be led away captive into nations, but Jerusalem was to be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.²⁴ Since its destruction Jerusalem has never been in the hands of the Jews, it has ever since been subject to some other nation. First it was under the Romans, after that under the Saracens, then under the Franks, after that under the Mamelukes, and now under the Turks. The time of the Gentiles will be fulfilled when the work of the gospel is finished. Then shall the saints of the Most High take the kingdom and possess it forever and ever.²⁵

Titus gave orders that they should demolish the entire city of Jerusalem, and the temple. Only three towers were left, and those were of the greatest mansions. These were reserved in order to afford a camp for the soldiers, who were to lie in garrison, and to show to posterity what kind of city it was which the Roman valor had sub-

²² *Ibid.* chap. iii, par. 1.

²³ *Ibid.*, book vii, chap. v, par. 3.

²⁴ Luke 21 : 24.

²⁵ Dan. 7 : 18 ; 2 : 44.

dued, and how well it was fortified. All the rest of the wall was so thoroughly razed to the ground by those who dug up the foundation, that there was left no sign of its ever having been inhabited.²⁶

When Titus again came to Jerusalem on his way from Syria to Egypt, and compared the melancholy condition in which he there saw it with the ancient glory of the city, and considered the greatness of its present ruins as well as its ancient splendor, he could not but deplore the destruction of the city. He frequently cursed the instigators of the Jewish revolt who had brought such a punishment upon the city.²⁷

The destruction was so complete that Eleazar, the commander of the fortress Massada, in a speech he made to his soldiers, encouraging them to kill each other so as not to fall into the hands of the Romans, said : —

“Where is this city, that was believed to have God himself inhabiting therein ? — it is now demolished to the very foundations ; and hath nothing but that monument of it preserved, — I mean the camp of those that have destroyed it, which still dwells upon its ruins ; some unfortunate old men also lie upon the ashes of the temple, and a few women are there preserved alive by the enemy, for our bitter shame and reproach.”²⁸

Attempts to Rebuild Jerusalem.

The Roman Emperor Hadrianus Publius Ælius was the first who undertook to rebuild Jerusalem, although not in the same place where the old city had stood. He called it Ælia after his own name, and established a Roman colony in it. In the place of the temple of the true God he dedicated a temple to Jupiter Capitolinus. Epiphanius states that when the emperor went through the eastern part of the empire, he came to Jerusalem forty-seven years after it was destroyed by Titus, and found the city, with

²⁶ Josephus's “Wars of the Jews,” book vii, chap. i, par. 1.

²⁷ *Ibid.*, book vii, chap. v, par. 2.

²⁸ *Ibid.*, book vii, chap. viii, par. 10.

the exception of a few houses, leveled to the ground. He then made up his mind to rebuild it, but did not carry out his plan until near the close of his reign.²⁹

The Jews being by nature rebellious were by this work excited to open rebellion. They wanted to take the city of their fathers and their land out of the hands of their heathen oppressors. Their leader was a man by the name of Simon Bar-Cochba, a wicked robber and murderer. He assumed the name of Bar-Cochba, meaning "son of the star," pretending that the prophecy, "There shall come a star out of Jacob" was to be fulfilled in him.³⁰

On account of the neglect of the Romans, the Jews prospered in the beginning. It is likely, since the rebellion was started for this purpose, that the Jews took Jerusalem and partly killed and partly drove out the heathen inhabitants thereof. But the Romans laid siege to the city, and took it back, for several writers such as Eusebius, Jerome, Chrysostom, and Appianus, who lived at the same time, related that Jerusalem was again besieged by the Romans under Hadrianus and was burned and entirely consumed. The Jews were at last subdued after many fearful massacres. Fifteen of their strongest forts and nine hundred and eighty-five of their best cities were demolished and burned down; five hundred and eighty thousand men fell in battle besides a numberless host that died from hunger, disease, and fire, so that Judea was almost desolate.

The Jewish writers themselves estimate that twice as many Jews as came out of Egypt perished in this war, and that their sufferings under Nebuchadnezzar and Titus were less severe than under Hadrian. Of the Jews who remained after these two downfalls of their nation, an incredible multitude of every age and size were sold like cattle and dispersed over all the earth. This was in A. D. 135, sixty-five years after the destruction of Jerusalem by Titus. From

²⁹ Universal Knowledge, art. Hadrianus.

³⁰ Num. 24 : 17 ; Universal Knowledge, art. Bar-Cochba.

the last destruction dates the last dispersion of the Jews over the face of the earth. The Holy City was razed to the ground, and rebuilt under another name (*Ælia*). The Jews have hymns which they still chant in mournful memory of this tragic event.³¹

The emperor carried out his plan, rebuilt the city, placed a new colony in it, and ordered that a hog chiseled in marble should be placed over the gate toward Bethlehem. He issued a law that no Jew, under pain of death, should venture to enter the city, and they were not even from a distance permitted to turn their eyes toward it.³²

Jerusalem continued in this condition until the time of Constantine the Great, being known only by the name of *Ælia*. The name "Jerusalem" had gone out of use, and was so little remembered and known among the heathens, that when one of the martyrs from Palestine, who was put to death under the persecution of Maximin, was asked from what country he was, and answered, "From Jerusalem," neither the governor of the province nor the other members of the court had any idea of this city or its location. But in the time of Constantine it was again called by its old name.³³

Constantine adorned Jerusalem with many splendid buildings and churches, so that Eusebius, speaking more like a courtier than a bishop, said that this city was probably the new Jerusalem of which the prophet had spoken.

The Jews had greater abhorrence of the Christian religion than the Gentiles. Chrysostom states that they once more collected together to take their city and rebuild the temple, but the emperor with his soldiers prevented their foolhardy undertaking. After he had caused their ears to be cut off, and branded them as rebels, he scat-

³¹ Universal Knowledge, art. Bar-Cochba.

³² Newton's "Dissertations," book ii, par. 3; Universal Knowledge, art. Jerusalem.

³³ *Ibid.*

tered them in all the provinces of his kingdom as fugitives and slaves.³⁴

Attempt to Make our Saviour's Prophecy Fail.

The laws of Constantine and his son Constantius were very severe against the Jews in other respects also. But Julian, the apostate, the successor of Constantius, showed more lenience toward them. This was not so much because he loved the Jews, as because he disliked the Christians; and for this reason he purposed to establish the Jewish religion with its ceremonies.

Our Saviour had said that Jerusalem should be trodden down by the Gentiles. Julian wanted to show that this prophecy was a mistake, and to build up the Jews. For this purpose he wrote friendly letters to the whole Jewish nation. He said that he felt very sorry for their former cruel treatment, and assured them of his protection against future oppression. He closed with the promise that if he was successful in his war with the Persians, he would again build the holy city Jerusalem. He would give them their houses back, and live among them, and with them worship the great God of the world.

The zeal of Julian went even beyond his promise, for he began the building of the temple in Jerusalem before he went to Antioch, and before he marched against the Persians. He intended that the temple should be built most splendidly. He assigned large sums of money to the building, and appointed Alypius of Antioch, who had formerly been governor over Britain, to superintend and hasten the work.

Alypius undertook the work with great diligence, and the governor of the province assisted him faithfully. But terrible balls of fire came out of the ground near by the foundation. This happened several times. The workmen

³⁴ *Ibid.*

were injured and scared by the fire, so that they dared not venture to approach the place any more. The terrible element in this manner continually driving them away, the undertaking was at last given up entirely.

How plainly is the providence of God seen in this, that this undertaking should succeed no better than the previous ones. A miracle would be performed sooner than that the prophecy should fail, and this miracle is confirmed even by reliable heathen authors.

Bishop Newton remarks that the truthfulness of this event is confirmed both by Julian himself and by Jewish, Greek, and Latin historians. Among these is Socrates, a friend of the Novatians. He wrote his history in less than fifty years after this event, while people were still alive who had been eye-witnesses.³⁵

The Reign of The Mohammedans Over Jerusalem.

Julian was the last of the heathen emperors. After that Jerusalem was under the reign of the Christian emperors, until the city fell into the hands of the Saracens. They rebuilt it, and it was inhabited by professed Christians. The Jews were not permitted to enter it.

Jerusalem again fell under foreign domination in the year 614, when it was stormed by the Persian king Chosroes II, when the inhabitants were treated in the most cruel manner.

Ninety thousand were sold and sacrificed to the cruelty and revengefulness of the Jews. But in 628 the Roman emperor Heraclius drove out the Persians and delivered Jerusalem out of their hands. He forbade the Jews, under severe punishment, to come within three miles of the city.

After the spreading of the Mohammedan religion, Jerusalem fell into the hands of Caliph Omar, A. D. 637. He

³⁵ Newton's "Dissertations," book ii, part iii; Gibbon's "History of Rome," chap. xxiii; Universal Knowledge, art. Jerusalem.



Jerusalem at the Present Time.

treated the city kindly and built a mosque in which he was afterward killed when he offered his morning prayer. It remained in the hands of the caliphs until 1077, when it passed under the domination of the Turks. The Christians paid tribute, and for this reason were thus tolerated. During this long period the practice of pilgrimages to Jerusalem was never entirely broken up.

When it was reported in the west that the pilgrims were cruelly treated by the Turks, the Christians in Europe were aroused, and the Crusades were begun. On July 15, 1099, Jerusalem was taken by assault, and was declared the capital of a Christian kingdom.

This new sovereignty was precautiously maintained until 1187, when it fell once more before the armies of the Great Saladin, who overturned the domination of the caliphs, and was proclaimed Sultan of Egypt. Jerusalem was captured from the Saracens by the Mamelukes in 1382, but recovered by the Sultan Selim in 1517. Thus it has continued to be under the supremacy of the Turks. Jerusalem is now the seat of a pasha who has the ordinary powers of a Turkish viceroy.³⁶

A Remarkable Prayer.

In this connection our Saviour said at last : " But pray ye that your flight be not in the winter, neither on the Sabbath day." ³⁷ This shows that Jesus had a tender care for the well-being of his followers. He did not want them to suffer great distress in the winter. This shows also that he thought of their worship and of the rest-day of the Lord, which he himself, in connection with the Father, had blessed and sanctified in Eden.

There can be no doubt that he in this place speaks of the same Sabbath day which God on Mount Sinai commanded to be kept holy. This was the last day in the

³⁶ *Ibid*, Universal Knowledge, art. Jerusalem.

³⁷ Matt. 24 : 20.

week, which has always been observed by the Jews. Our Saviour never kept any other.

The text shows plainly that the early Christians kept the last day of the week until at least forty years after the resurrection of Christ, when Jerusalem was destroyed ; and we have no reason to believe that the Sabbath has been changed or abolished since that time by Christ or by his apostles.

Of this, Professor Waldenström, in his translation of the New Testament with notes, says that the Saviour said this "with reference to the position which believers in general as well as the apostles held, when the Lord spoke these words, for they still considered the moral commandments with the Sabbath binding. A flight on the Sabbath would therefore have been attended with great difficulties, and perhaps it would even have brought great distress of conscience upon many of them." ³⁸

³⁸ Waldenström's Translations of the New Testament, note on Matt. 24 : 20. Mr. W. is professor at the university of Upsala, Sweden. He is a member of the Lutheran Church, and is considered one of the most learned Greek scholars of Europe.

CHAPTER VIII.

THE ELECT.

JESUS having predicted the destruction of Jerusalem, passed on to an event more distant in the future. He speaks of the elect and the tribulations that should come upon them. Having spoken of the persecutors and their cruel deeds, we now wish briefly to speak of the believers who were persecuted. But first of all we must present before you a few paragraphs concerning

The Great Tribulation upon the Elect.

Of this our Saviour says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened."¹

The "tribulation" here mentioned is not the tribulation of Jerusalem, but a tribulation that came later, not upon the Jews but upon the Christians. That this is the case is seen from the following considerations.

1. This tribulation came upon the elect, but the Jewish nation is not the elect people of God in the new covenant.²

2. The days of this tribulation should be shortened, but the tribulation of Jerusalem was not shortened.

3. The greatest tribulations that ever have been or that ever will come upon the elect were suffered under the papacy. These were during the 1260 years of papal dark-

¹ Matt. 24 : 21, 22.

² Matt. 21 : 43.

ness and persecution. If this tribulation had not been shortened, the persecuting power would have entirely destroyed the people of God. The serpent cast out of his mouth water as a flood after the woman, in order to carry her away with the flood ; but the earth helped the woman, and swallowed up the flood.³ The children of God should fall many days by the sword, by fire, and by captivity, but they should then obtain a little help.⁴ Before the 1260 prophetic days (or 1260 years of papal darkness)⁵ had passed, the persecution had ceased. Thus the days were shorted for the elect's sake.

4. In the last time there will be a time of trouble such as there never was since there was a nation even to that same time.⁶ This must be a different tribulation, and it must come upon a different people from the elect, because it is not possible that two tribulations greater than ever was and ever shall be can come upon one and the same class of people. The tribulation spoken of in Matt. 24 : 21 must therefore be a tribulation that comes upon the true Christians under the papal power. But the tribulation predicted in Dan. 12 : 1, will come upon the wicked when the last plagues shall fall previous to the second coming of Christ.

The Elect or True Christians.

The elect are the same as the believers or the true Christians. They have received Christ in the heart and follow his example as far as they understand, and the Lord gives them grace. They are "elect according to the foreknowledge of God, the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."⁷ Since Jesus lived upon the earth, there have always been true Christians, and there will always be

³ Rev. 12 : 15, 16.

⁴ Dan. 11 : 33, 34.

⁵ Dan. 7 : 25 ; 12 : 7 ; Rev. 11 : 3 ; 12 : 6 ; 13 : 5.

⁶ Dan. 12 : 1.

⁷ 1 Peter 1 : 2.

true Christians as long as the world stands, and the gospel is preached.

After the ascension of Christ, thousands of people were converted to God. In one day 3000 were gained.⁸ The more the enemies of the gospel tried to hinder and persecute the believers, the greater progress they made, until the gospel was preached everywhere.⁹ The falling away or the mystery of iniquity had already begun to work in the days of the apostles.¹⁰ More and more worldly minded people were taken into the church as Christianity became more popular. Those that desired to live wholly unto the Lord, could not approve of so much worldiness. They warned their brethren against it; they also spoke against the different errors which had begun to creep into the church. This class of Christians held fast the plain truths of the Bible, and tried to lead others to believe and obey them. They have always been few compared with all who are called Christians, but they may indeed be called a remnant of the true church. They have often suffered much persecution. Such a remnant was found in the days of Paul.¹¹ There will also be a remnant of the people of God in the last times.¹² In every period of time there have been believers who have spoken against the general corruption. We will now speak of some of these.

The Novatians.

The Christians who were called by this name separated themselves from the common church on account of its corrupt condition. In the year 251 a church in Rome of this persuasion chose Novatian, a priest of the Roman Church for their leader or bishop. The Novatians spread over nearly all the Roman Empire, and traces of the Novatian churches were discovered in the end of the sixth cent-

⁸ Acts 2 : 41.

⁹ Col. 1 : 23.

¹⁰ 2 Thess. 2 : 3, 7 ; Acts 20 : 29, 30.

¹¹ Rom. 11 : 5.

¹² Rev. 12 : 17 ; Rom. 9 : 27, 28.

ury. They denied that saints ought to be worshiped and that there was any virtue or power in relics.

Novatian was a man of considerable learning, and his doctrine was strictly in harmony with the Scriptures. The church discipline of the Novatians was very strict. For this reason they were called "Cathari," or Pure (Puritans). They held that the church had no power to absolve the penitent who through fear of persecution had denied the faith, but they did not teach that such would be lost.¹³

The Donatists.

The followers of Donatus, a Numidian bishop, were called Donatists. They arose in Africa A. D. 311. They seceded from the Catholic Church, and formed a distinct sect. In the year 330 they had one hundred and seventy-two bishops in Northern Africa. Like the followers of Novatian they warred against the increasing corruption in the Catholic Church. They held that the essence of the true church consisted in the purity and holiness of each member individually, and not merely in its catholic foundation and doctrine. They therefore excommunicated all gross offenders and did not receive them again except they were converted and baptized. They also held that the efficacy of the sacraments depended on the worthiness of the administrators.

The Donatists were very numerous in Africa. In the beginning of the fifth century they seem almost to have equaled the Catholics in number. At a conference in Carthage, A. D. 411, two hundred and seventy-nine bishops were present. They suffered much persecution at different times because they were not united with the Catholic Church. They continued to the seventh century.¹⁴

¹³ Jones's "Church History," pp. 141 144; Universal Knowledge, art. Novatian.

¹⁴ Universal Knowledge, art. Donatus; Jones's "Church History," p. 173.

The Paulicians.

This is the name of a Christian society founded in Armenia (Asia Minor) by Constantius Sylvanius in the year 657. The Catholics called them Paulicians, because they would acknowledge only Paul as a true apostle. They were strictly temperate and applied themselves to inward religion. Their worship was simple, and their church organization was modeled after that of the apostles. They especially detested the many ceremonies in the Catholic Church, and the worship of images, relics, and saints. They encouraged to diligent study of the Holy Scriptures.

Their leader, Constantine, lived in the little town Man-analis, near Samosata, in Armenia. He obtained the New Testament in the original language, from a brother who returned to Syria, where he had been a captive among the Mohammedans. He studied the New Testament with incredible diligence. The knowledge which he himself through the blessing of God had received, he imparted gladly to others. In a short time several men arose who were able to preach, and became his fellow-laborers in proclaiming the gospel. Churches were established throughout Armenia and Cappadocia. It appears that Constantine and his brethren endeavored to restore Christianity to its original purity.

The historian says truly of the Paulicians and their labor: "While the Christian world, as it was generally called, had thus sunk down in a terrible superstition, it was delightful, in the midst of the thick darkness that covered the people, to see a ray of heavenly light shining in the darkness."

Constantine and his fellow-laborers had great success in Pontus and Cappadocia. The divine truth was disseminated, and in the process of time churches were established

everywhere in Asia Minor. The Paulicians distinguished themselves by zeal and knowledge, by a strict Christian life, and by the extraordinary gifts of the Holy Spirit.

Having labored with great diligence and success during twenty-seven years, Constantine was stoned, but others took his place, and many thousands united with them.

For about one hundred and fifty years this Christian church suffered almost constant persecution, but they endured, this with Christian patience. The Greek emperors continued to persecute them more or less. Their greatest enemy, however, was the Empress Theodora; she surpassed all her predecessors in this respect. She sent inquisitors into Asia Minor. They hunted the Paulicians everywhere, and it is estimated that about 100,000 persons were put to death by gallows, fire, and the sword. Many fled to different parts of Europe, where they established churches. The Albigenses, Cathari, and Waldenses were their successors.

The enemies of the Paulicians burned all their books. Consequently the information we have concerning them is taken from the works which their enemies wrote against them. They were falsely accused of favoring Manicheism, a doctrine which arose in Persia in the third century, being a mixture of Christianity and heathenism.¹⁵

Paulinus and Claude.

The following century, Paulinus, bishop of Aquileia, Italy, labored for the true religion until his death in 804. He was greatly favored by Charles the Great, the renowned king of the Franks. Paulinus preached the gospel among the Gentiles, until he became bishop in Aquileia. He was an enlightened Christian man, and he assailed the abominations which prevailed in his days. He pointed out in

¹⁵ Jones's "Church History," pp. 185-187; Gibbon's "Decline and Fall," chap. liv; Religious Encyclopedia, art. Paulicianus; Universal Knowledge, art. Paulicians.

particular the foolish doctrine of image-worship, and of the transformation of the bread and wine in the Lord's Supper. He taught that Christ is our true High Priest after the order of Melchisedec. He showed that he was truly both God and man, that he offered the true sacrifice for sin on the cross, and that he alone can take away sin. In his time the city of Rome and the surrounding country were evidently the most corrupt parts of christendom in Europe.¹⁶

Claude was made bishop of Turin, Italy, about A. D. 817. The king of the Franks, Louis I, a son of Charles the Great, favored and protected Claude. The king beheld with grief the pitiful ignorance which prevailed in Italy, and the continually increasing image-worship. He hoped that Claude would work against it, and he was not disappointed in his expectations. In this the providence of God was clearly seen. In this dark period the Lord prepared a seed that would serve him, a generation that would praise his name.

By his writings Claude spread the knowledge of the word of God. He turned the attention of many to the simple and plain testimonies of the Scriptures, and freed them from the corrupt condition of the Catholic priests. He preached in particular with great zeal against image-worship, relics, pilgrimages, the sign of the cross, and prayer for the dead. He taught like Luther that Christ was the Head of the church, and that we are justified by faith, and not by the works of the law.

Claude continued his work in Turin twenty years. By this, many were brought from the anti-Christian darkness and error to the light of the gospel. And many of those who were dispersed testified of the gospel among the mountains of northern Italy, France, and other places. Thus we see that God always has had some servants who

¹⁶ Jones's "Church History," pp. 190, 191.

have spread the light of the gospel in the darkest ages, in order that the elect might be preserved.¹⁷

The Waldenses.

The elect, or true Christians, have existed under different names at different times. We have already spoken of the Novatians, Donatists, and Paulicians in the Middle Ages. The Albigenses, Cathari, and Waldenses were the most prominent societies who separated from the Catholic Church. They resembled each other very much in their doctrine and life. They were all agreed about the principles of the gospel.

Peter Waldo gathered together a church in the year 1160. The Waldenses existed before the time of Waldo. Already in the year 1120 they had published a work against the papal antichrist, in which they pointed out the false doctrines of the Catholic Church. They presented this as one reason why they had separated from the church. But Waldo did much to increase their number and activity. He was a rich merchant from Lyons, France. As he was reading the Holy Scriptures, he was siezed with a holy longing after the apostolic church. He sold his property, distributed the money to the poor, and preached a pure, practical Christianity. Many left their homes and became teachers. At first they did not think of separating from the Roman Church, but they were at last compelled to do so, seeing they in no wise could agree with it.

In 1532 they separated themselves fully from the papal church, adopting a short confession of faith. This common faith contained, however, the same doctrines which they had believed and followed for four hundred years. They were subjected to persecutions in 1332, 1400, and 1478. But after this time during about two hundred years they suffered a series of the most bloody persecutions.

¹⁷ Jones's "Church History," pp. 191-195.

They were, especially in the middle of the seventeenth century, tormented in the most cruel manner. Yet their enemies did not succeed in subduing these brave mountaineers. In their extreme distress they defended themselves, and resisted successfully the armies of the Duke of Savoy. But their resistance against the government never went farther than necessity drove them. At the close of the seventeenth century they had to flee from the country of their fathers, overwhelmed by the superior force of their enemies.

Some of them went to Switzerland and others to Germany, but the longing after the mountains of their own country caused them to return. In 1689 they gathered from all quarters in Switzerland under the leadership of Henry Arnaud. After a bloody and adventurous campaign they again obtained possession of their native country. They are said to have fought not less than eighteen battles against the French, and to have lost only thirty men. It was, however, not before 1848 that they obtained the same rights as their Catholic fellow-citizens.

As a consequence of their incredible activity, the gospel was proclaimed in Italy in most of the cities. They sent out evangelists, partly clergymen, partly intelligent laymen. They worked diligently, preaching the word, scattering tracts, and organizing Protestant churches.¹⁸

Life and Doctrine of the Waldenses.

Waldus rendered great service by translating the Bible into the French language. This he did by the help of two clerical friends. He spent a large share of his property for the writing of numerous copies, which he distributed. His preaching fell like a kindling spark into many hearts, and before long they would burn like himself to proclaim the

¹⁸ Mosheim's "Church History," book iv, 16th cent., part ii, chap. ii, sec. 3, par. 25.

precious gospel to those who had not yet tasted its sweet comfort. Thus many obtained a living knowledge of the true Saviour, and experienced a genuine change of heart. In 1184 Waldus and his followers were excommunicated by the pope. They had to flee from their country, but they proclaimed the word of God more freely and publicly, diffusing it in their travels to all parts of the world. Many of the Cathari and other scattered believers united with them, and soon Protestants who were ready to sacrifice their lives for the faith of the Waldenses were found in France, Switzerland, Italy, Holland, Bohemia, and Hungary.¹⁹

Westermeyer says further of the Waldenses: "We rejoice to find in the doctrine of the Waldenses the purest evangelical profession, and before its clear light the errors and abuses of the ruling church disappeared. All the erroneous doctrines of the church originated from the fact that other writings were accepted besides the Scriptures. The Waldenses affirmed positively that the Scriptures contained everything necessary to salvation. Nothing but the revelation of God should be received as an article of faith. They found in the Scriptures only one God and one mediator, Jesus Christ. They would know nothing of the merits and worship of the saints. Christ, said they, is our advocate. He pleads for us before we give ourselves to him. He wants every soul to seek refuge in him alone.

"They rejected most decidedly all those works by which the people burdened themselves in the established church, such as monastic vows, fasting, offering for the living and dead. Faith in Christ was the only way to obtain remission of sins and eternal life. Consequently the sale of indulgences looked to them as a terrible abuse.

"If the true church was found anywhere, it was with the Waldenses. This not only their doctrine but also their life

¹⁹ Westermeyer's "Church History," Vol. iii, part ii, sec. 7, pp. 53, 54.

testifies. Their knowledge of the Holy Scriptures was admirable. Before their missionaries were admitted to office, they had to learn at least the gospels according to Matthew and John, and the epistles of the New Testament, besides many portions of the writings of David, Solomon, and the prophets."

The following testimonies from their enemies are wonderful: "They are mostly rude, uneducated people. They are often dressed in the skins of animals, and live in miserable huts and caves. Yet they can all read and write. We found peasants who could repeat the book of Job by heart. Others could repeat all of the New Testament, and every boy among them had a clear idea of their faith."

A friar who had been sent out to lead them back to the Roman Church came back much astonished, and acknowledged that in all his life he had not learned so much of the Scriptures as he had in those few days he had been conversing with the heretics.

The word of God brought forth blessed fruit in those simple-hearted people. Even their enemies were compelled to bear excellent testimonies of their uprightness. One of the clerical ambassadors who had received the commission to search for them and persecute them said: "The heretics are known by their manners. Their conduct is quiet and modest, and no pride is seen in their dress." Another says: "In their manners and life they are upright, truthful in their words, and of one accord in brotherly love, but their faith is obstinate and unsound."

Still another says: "They do not try to gather riches but are satisfied with the necessities of life." "Their women are modest, not talebearers. They shun folly and levity." People that receive such testimonies from their bitterest enemies must indeed have lived very exemplary lives.

When they got up and when they went to bed, as well as before and after meals, they kneeled down before the Lord and offered up their supplication and thanksgiving. After each meal they instructed and exhorted one another. They showed faithfulness in all their affairs of life. Marriage was considered holy, and was never entered upon without the consent of the parents. They brought up their children in an excellent way. They understood how to leave their faith and uprightness as an inheritance to their posterity. "Keep your eyes on your daughters," they said; "keep them at home, and let them not wander about. Dinah, the daughter of Jacob, was seduced when she was seen by strangers. Those who decorate their daughters are like those who put dry wood on the fire that it may burn better."

For the rest they were very submissive, and took care of their every-day work with the greatest faithfulness. They were known as hard-working people, and their manner of living was exceedingly plain. They were enemies of all extravagance and debauchery. Consequently their men were sought for servants, and their women for nurses and servant-girls.²⁰

The Waldenses believed that the Roman Church was the great harlot spoken of in Revelation 17. They rejected all the ordinances introduced since the ascension of Christ. They rejected the doctrine of purgatory and the feasts ordained by the church. Baptism was performed by immersion, which was used by the Catholics also at that time. Some among them rejected infant baptism and maintained that it could be of no use for infant children because they could not believe.²¹

The Waldenses were also called *insabbati*. One writer says: "They would not observe the holy days. For this

²⁰ Westermeyer's "Church History," Vol iii, part ii, sec. 7, pp. 54, 59.

²¹ Jones's "Church History," pp. 212, 218, 239.

reason they were falsely accused of breaking the Sabbath, and therefore were called *insabbati*." ²²

Some of them kept the old Sabbath. Another writer says: "They were called *insabbati*, not because they were circumcised, but because they kept the Jewish Sabbath." ²³

The following paragraph from history shows plainly that some of them kept the seventh day:—

"When the king of France, Louis XII, was informed of the terrible crimes whereof the Waldenses were accused by their enemies, he sent his own confessor with another man to the province of Provence to look into the matter. When they returned, they said that they had visited all the parishes where they lived and examined their meeting-houses, but they found no images or things pertaining to the mass nor any of the ceremonies belonging to the Roman Church. Much less could they discover any trace of those crimes whereof they were accused. On the contrary, they kept the Sabbath, practiced baptism like the apostolic church, and instructed their children in the Christian articles of faith and the commandments of God. When the king heard this report he said: 'They are indeed better people than I and my people.' " ²⁴

Pioneers of the Reformation.—John Wycliffe.

Among the forerunners of the Reformation John Wycliffe deserves specially to be mentioned. He was born in the year 1324. He became a member of the University of Oxford, where he afterward was employed as teacher. In the last years of his life he became pastor of the church in Lutterworth. He was renowned for his learning and diligent study of the Scriptures. He wrote a great deal against the shameful conduct of the monks, and without mercy he pointed out their intrigues and sloth. By this he soon incurred the displeasure of the pope. But Wycliffe had rendered valuable services to the state, and the civil power protected him even until his death.

²² *Ibid.*, p. 231.

²³ Andrew's "History of the Sabbath," 3rd edition, p. 412.

²⁴ Abridged from Jones's "Church History," p. 260.

Wycliffe attacked the worship of saints and images very severely. He organized a society of God-fearing men, who preached the gospel to the people all through the country. He also translated the Bible into the English language, so that all could have access to the Scriptures in their mother tongue. This is the first translation of the Scriptures into the English language, and is a work of great merit.

Wycliffe died in the year 1384 in the church, while he was conducting the services. It was not until after his death that his enemies succeeded in obtaining revenge. In obedience to the order of the counsel of Constance, the bones of this supposed heretic were dug up, and in the year 1428 they were publicly burned, together with his books.

Before his death Wycliffe made the following beautiful confession : —

"God is my witness that above all other things I have sought the honor of God, to reverence his word, and obey the law of Christ. But if, with this intention, some impure desire for worldly renown or low gain or wicked revenge has crept in unknown to me, then I sincerely repent of it, and by the grace of God I will be on my guard against it."

Wycliffe left a great number of disciples, and their conduct was a beautiful seal of his divine calling. Even his enemies had to testify of them as follows : —

"The followers of Wycliffe are men with sober and modest conduct. They avoid all finery in dress, and take but little part in worldly affairs. They earn their living exclusively by the work of their hands, and cherish the greatest contempt for riches. They are perfectly contented if they have only the most necessary things of life. They are chaste and temperate, and are never found in the inns or at the public pleasures. Yet they are always busy ; they either teach themselves or they teach others. They are devotional and short in their prayers, and put great stress on charity in their sermons."

Among the followers of Wycliffe were many people of learning and distinction. They refused to acknowledge the superiority of the pope, and declared that the word of God was the only rule for their faith and life. For this reason they were cruelly persecuted by the Catholic Church. Among those who suffered martyrdom was one John Brown. He was arrested and put in prison forty days in the archiepiscopal palace, before his friends could find out anything about him. By chance his wife obtained information of his fate. She hurried immediately to the prison and stayed all night with her husband. She wept over the disgrace he had to suffer, but she praised the Lord for the strength which he obtained from above. The cruel people had placed his feet on live coals, and they were burned clear to the bones, but he remained firm and immovable in his faith.

"My good Elisabeth," he said, "the bishops have burned my feet so that I cannot place them on the ground. They have done this to compel me to deny my Saviour. But, thanks be unto God, they have not succeeded, and they shall not succeed, because if I deny him in this world, then he will deny me in the next. I therefore pray you to continue as you have begun, and to bring up your children in the fear of the Lord. Your husband will be burned at the stake to-morrow."

And so he was indeed burned the next day. When the flames surrounded him he threw up his hands, prayed earnestly, and cried at last: "O thou God of truth, into thy hands I commend my spirit, for thou hast redeemed me."²⁵

John Huss.

The Bohemian reformer, John Huss, was born 1373. His father was a poor field laborer. He was educated at

²⁵ Westermeyer's "Church History," Vol. iii, part ii, sec. 7, pp. 65-69; Nordisk Conversations Lexicon, art. Wiclef; Universal Knowledge, art. Wycliffe.

the university of Prague, where he began to lecture publicly in 1398. As confessor to the queen, he had access to the court. By his great eloquence and Christian kindness toward all he gained the favor of the people, even among the poorest.

Of his conversion Huss says :—

“Once I also was wrapped in the sweet slumber of carnal security until it pleased the Lord Jesus to deliver my wretched soul from my sensual desires, as once he saved Lot out of the fire of Sodom, and to bring me into the abode of suffering ignominy and contempt. Then for the first time I became poor and broken-hearted, and as I with fear and trembling studied the word of God, I began to admire the treasures of wisdom therein. Then for the first time I understood how greatly Satan had blinded the eyes even of the wise and great of this world. My heart now was thrilled with a new, powerful, saving fire which still works in me, and which is kindled the more, the more I lift up my soul in prayer to God and the crucified Jesus.”

Afterward, when he read the writings of Wycliffe and became acquainted with his doctrine, his eyes were opened to the corruption of the Roman Church. He preached against the prevailing corruption but especially against selling indulgences, when this was introduced in Prague. He was now more and more involved in controversy with the papal church, and in the year 1413 he was excommunicated.

Huss was however so highly esteemed of both by the government and by the people of Bohemia that the papal party was unable to injure him. A general council was therefore convened in Constance. Having received promise of protection and liberty to return, Huss went to Constance ; but it was not long before he was seized and thrown into prison. The faithless emperor, who had given him a letter of safe conduct, was informed that it was not necessary to keep a promise given to a heretic, and he

cared nothing for the complaints made by the friends of Huss.

Huss suffered greatly in his miserable prison. He arrived at Constance, Nov. 3, 1414, and was thrown into prison November 28. On account of the earnest appeals from the Bohemians, a public hearing was finally appointed to be held January 5th of the next year. The council before which Huss had to appear was composed of the highest dignitaries of the church and the kingdom. It consisted of thirty-four cardinals, twenty archbishops, one hundred and sixty bishops, two hundred and fifty priests, four electors, twenty dukes, and eighty counts. As soon as Huss opened his mouth to answer the many false accusations which were brought forth against him, the whole assembly cried out with such vehemence and fell upon him with such rage that one would sooner think they were a multitude of wild animals than an assembly of honorable men. June 8 and 9 there was a hearing where Huss finally had an opportunity to defend himself.

From the prison he wrote to his brethren in Bohemia : —

“I exhort you to be faithful and hold fast the truth of the divine word in the manner in which I have preached it unto you. Yet if any one in public speech or private conversation should have heard, or in any writing should have read, anything which is contrary to the divine truth, then I pray that you will not act accordingly but ask God to forgive me.”

He then exhorted all in words most tender to remember their duties, asked them to pray for their enemies, and comforted them with the fact that he had not yet been condemned to death, and he believed that the Lord even until the end would keep him from renouncing the truth. July 6, the sentence of death was read before him, and the same day he was executed.

At the place of execution he was not permitted to speak, but then he prayed to God with such earnestness that some of those who were present said aloud: "What this man may have done heretofore we know not, but we do now hear that he offers up most excellent prayers to God." The elector now ordered the executioners immediately to begin the bloody work while Huss prayed aloud: "Lord Jesus, I humbly suffer this terrible death for thy sake. I pray thee to forgive all my enemies."

When he had ascended the pile of wood, he once more took leave of his friends and once more thanked his jailers. Then the executioners tied him to a stake with five wet ropes above the feet, under the knees, above the knees, around the waist, and around his arms, and with a rusty chain around his waist. When he saw the chain he smiled and said to the executioners: "My Lord Jesus Christ, our Redeemer and Saviour, has also been tied down with a heavy chain; therefore will I, a poor, sinful man, not be ashamed to bear this chain for his name's sake."

When the executioners kindled the fire, Huss sang with a loud voice once: "Christ, thou living Son of God, have mercy upon me." And again: "Christ, thou living Son of God, have mercy on me." When he began to sing the third time, the wind threw the flame into his face so that he could not sing, but he prayed silently by himself, and moved the head as long as one could pray the Lord's prayer three times, whereupon he fell asleep about 11 P. M., July 6, 1415.²⁸

Savonarola.

Savonarola was born 1452 in the city of Ferrara, Italy. Under a deep feeling of the corruption of his time he entered a monastery in Bologna. It was painful for him to

²⁸ Westermeyer's "Church History," Vol. iii, part ii, sec. 7, pp. 81-104; Nordisk Conversations Lexicon, art. Huss.



The Martyrdom of John Huss.

behold the trifling and sinful conduct of the other monks, wherefore he withdrew himself entirely. He tried to find salvation in many ways and in many books. At last he found it in the legitimate fountain of truth, the Holy Scriptures, and the living water tasted so sweet to him that he could not drink enough. He read the Bible with such diligence and perseverance that he at last knew almost all of it by heart.

After this he felt an irresistible inclination to proclaim to others the salvation he had experienced himself. At first his sermons were not so successful as his private exhortations. How these were blessed is shown by the following occurrence during the first part of his labors.

On a voyage from Ferrara to Mantua, eighteen soldiers besides himself were on board the ship. They amused themselves by playing cards and by using unchaste language. His heart was deeply moved by the love of Christ, and it pained him greatly to listen to their talk. He therefore besought them earnestly to listen to him only half an hour. He had not spoken long before eleven of them were so deeply moved by the words he spoke that they fell down before his feet. They confessed their shameful deeds and sins, and with many tears they prayed to be forgiven.

In 1489 Savonarola was sent by his superiors to Florence where he showed great activity. The influence he had through his sermons is incredible. Of this a writer says : —

“When Savonarola came to Florence, he found the state full of respectable and intelligent people who ridiculed the faith. He seldom succeeded in winning any of these for the true faith. But all kinds of people, especially peasants from the cold or mountain regions, came to his meetings. They would walk all night to hear Savonarola preach in the morning. Even in the winter the people stood from midnight before the doors of the churches, with their heads bare, without paying attention to the wind or weather. They had to come so early to get a place. In the church the great-

est devotion was seen, and but seldom one would cough among so many thousands.

"The effects of the preaching of Savonarola were seen everywhere in the improvement of morals. Cards and dice were turned aside, unchaste girls were driven away, many inns were closed, and the theaters were much less frequented. On the fields and highways were heard devotional songs, and in the houses the sermons of Savonarola and other religious books were read. The heathen writings were banished from the schools, and the Holy Scriptures were studied by most all.

"It was their great love which above everything else distinguished the followers of Savonarola. They rejoiced to see each other, and acknowledged each other as children of one Father in heaven. They vied with each other to lodge brethren from other places, and many of the rich often took in as many as forty guests. In a time of scarcity they not only divided the best they had with the needy, but also imported food from Sicily for many thousand people, so that the scarcity at last ceased."

Savonarola preached also with great zeal against the arrogation of the pope and the corruption of the church. Consequently he could not avoid persecution. In May, 1497, the formal excommunication of Savonarola was read in Florence while the death bells sounded. The next year he was put in prison and accused of many crimes against the church. Two of his fellow-laborers were imprisoned with him. May 22, 1498, the sentence was read before him and his fellow prisoners, and the following morning they were executed.

Before his death Savonarola prayed, and said: "My Lord, I know that thou art the eternal Word of the Father, that thou didst descend from heaven to the earth, wast born of the Virgin Mary, and that thou didst suffer thyself to be nailed to the cross, and poured out thy most holy blood in order to redeem us poor sinners. I pray thee, dear Lord, for the sake of my salvation, that thy precious blood may not have been spilt in vain, but for the forgive-

ness of all my sins." With bare feet, and covered only with pantaloons and vests, the brethren went together to the place of execution. They were first to be hung, and immediately thereafter to be burned. Savonarola had suffered terrible torments before he was brought to the stake, so that he was very weak. His brethren in the faith were first hung. The executioner intended to make a special show of him before the people. He wanted to fasten the iron collar so quickly, and also kindle the fire, that Savonarola before he died should suffer double torment. But he lost the iron in the fagots, and while he hunted after it Savonarola expired.²⁷

Thus another of the holy martyrs of the Lord fell asleep.

Johan Wessel.

Johan Wessel was born in the year 1420 in Gröninger., Holland. He appeared first in Cologne and afterward in Paris as a teacher. Having lived some time in Paris, he went to Italy to further increase his knowledge. After this he returned to his native country, where he labored in a quiet and blessed way. By his excellent books he did much toward improving the church.

One beautiful feature in the character of Wessel was that he always sought after truth. He said: "Truth I have from my very childhood sought with all my heart before all other things, and the older I grow the more I seek for it, because the way of life is through the truth only."

Wessel found the truth, but only in the Holy Scriptures and not in human knowledge. He says: "Just as our eye in and of itself is blind and without light, so likewise there is not light in our soul except the light from the face of God. Our knowledge is erring except when guided by

²⁷ Westermeyer's "Church History," Vol. iii, part ii, sec. 7, pp. 12, 19, 33.

the law and governed by the word of God, and our will is sluggish, weak, and wild, except it is kindled by the fire of the love of God.

Wessel died Oct. 4, 1489. He never received any office but remained until his death in a convent. Luther said of him: "This Wessel, a Frisian from Gröningen, now also comes to light. He has had an excellent understanding and a great spirit; of his equals there are found but few, and we see that he has been taught of God."²⁸

Thus the light of the gospel shone forth from the papal darkness even in Holland, and it has borne rich fruits until this day.

English Reformers.

William Tyndale, the eminent English reformer and martyr, is well known as a translator of the Bible. He was born about 1484 and was educated first at Oxford and afterward at Cambridge. From his youth he was singularly given to the study of the Scriptures. He became tutor and chaplain in the house of an English knight. He frequently engaged in religious disputes with the clerical dignitaries, and was soon looked upon as a heretic. In 1524 he retired to Germany, where he first translated the New Testament. This work was denounced in England, yet it was read so eagerly that several reprints were produced of it the next few years. After this he published several parts of the Old Testament. In 1535 he was treacherously arrested. After a confinement of sixteen months he was publicly strangled and burned as a heretic in Antwerp in 1536.²⁹

Hugh Latimer, an English clergyman, was born in 1475. In the reign of Henry VIII, he took the side of the Reformation and was made bishop in Worcester. He

²⁸ *Ibid.*, pp. 35, 37.

²⁹ Universal Knowledge, art. Tyndale.



Martin Luther.

refused, however, to swear to the six articles of faith produced by the king, and resigned his office. Without occupying any office he stood with Cranmer and Ridley in the front of the Reformation in England. In the reign of Queen Mary he was put in prison. Here he was confined two years, and was at last burned, together with Ridley, Oct. 16, 1555, in Oxford. In order to shorten their sufferings, a keg of powder was placed under their feet, and they died immediately when it exploded.³⁰

Luther.

Martin Luther, the great Reformer in Germany, was born Nov. 10, 1483, in Eisleben. His father was a miner from Möhra. In 1501 Luther entered the university of Erfurt, where he made wonderful progress. He took his degree as doctor of philosophy when he was twenty-one years of age. To the surprise of his family and the great sorrow of his father, he withdrew into the Augustinian Convent at Erfurt in 1505. Two years later he was ordained a priest. In the convent Luther took hold of the penitential practices with sincere ardor, and with not less ardor he studied theology. He had great struggles and many temptations in his soul, and they were not relieved by his self-inflicted torture. On the other hand he was greatly impressed by the comfort he received from an old monk who spoke to him of faith and forgiveness of sin. But above everything else Luther was absorbed in the study of the Holy Scriptures. In 1508 Luther became a teacher in the new university in Wittenberg. Here his eyes were opened to the great corruption of the Roman Church, and he began in good earnest to oppose it. The impudent conduct of the sellers of indulgences contributed especially to this. On the 31st day of October, 1517, he nailed his ninety-five

³⁰ Nordisk Conversations Lexicon, art. Latimer.

theses on the doctrine of indulgences on the door of the church at Wittenberg. In two weeks these theses (or propositions) were scattered all over Germany.

In 1519 Luther held with Dr. Eck, at Leipsic, the memorable disputation which lasted fourteen days. The subject was the supremacy of the pope, indulgences, and purgatory. Here Luther was convinced that the doctrine of righteousness by faith was contrary to the doctrine of the pope, and he understood that he must separate entirely from the Roman Church.

In 1520 Luther was publicly denounced as a heretic. The next year he was summoned to appear before the diet at Worms. He was exhorted to retract his doctrine ; but he answered that he neither could nor would retract anything unless he was convinced by the Scriptures. He closed with these words : " Here I take my stand. I can do no otherwise. So help me God. Amen."

When Luther left Wittenberg, the elector of Saxony, who had a tender care for him, brought him to the old castle of the Wartburg. Here Luther remained ten months. He was concealed in the guise of a knight and went by the name of Lord George. Most of the people believed that he was dead. Here Luther learned humility. By temptations and great struggles in his soul his spiritual life was strengthened. In this place he wrote several books and translated the New Testament. Afterward he translated, by the help of his friends, all of the Old Testament. This was the best work of Luther, and he took great pains to do it well.

Of this, Luther himself says : " It has often happened that we have hunted and inquired after a single word fourteen days and even three to four weeks, and yet sometimes we have not found it anyway. Now, when it is translated and ready, every one can read and criticise it." In another place he says : " Alas, what hard work it is to make the



Luther Burning the Pope's Bull.

Hebrew writers speak German ! How they resist, and how unwilling they are to leave their Hebrew manner and follow the coarse German ! ”

In 1530 the Augsburg creed, which had been approved by Luther, was presented before the diet at Augsburg. But the political position which the cause of the Reformation after that time had to assume was entirely contrary to the mind of Luther. Neither did everything in Wittenberg go according to his mind, and many other things brought him sorrow and distress. Luther died in his birth-place in Eisleben, Feb. 18, 1546.³²

Luther's Fellow-Laborers.

Justas Jonas, John Bugenhagen, and Philip Melanchthon were the noblest and most intelligent friends of Luther. In connection with them he accomplished the work of the Reformation in the providence of God. The Lord had given each of them special gifts with which they served the common cause. The object of their work was to honor God and proclaim his word. The word of God was their rule of action, and each one contributed his share to glorify the word of God. Besides these Luther had many other friends and assistants of all classes. Among those were many noble princes and knights, friendly officers, such as Secretary Spalatin and Chancellor Bruck ; pious artists, as the painter Lucas Kranach, and the singer, Hans Sachs, and many preachers who assisted in proclaiming the gospel.

Jonas and Bugenhagen were both of them very learned and gifted men, but Melanchthon excelled them all. He was born 1497 in Bretten (Baden). In his thirteenth year he came to the university of Heidelberg. When he was sixteen years old, he published a Greek grammar, and in his twenty-first year he became professor in Greek at the University of Wittenberg. His fame went all over Europe

³² Nordisk Conversations Lexicon, art. Luther.

and gathered thousands of listeners from all lands around his chair. His whole nature breathed modesty, gentleness, and goodness. In 1521 he began to take part in the work of the Reformation. Melanchthon published many books. He is the real author of the Augsburg Confession.

Melanchthon's disposition to yield, and his love of peace, as well as his approach to Calvin's views of the Lord's Supper, brought him in his later years, after the death of Luther, into much controversy with the rest of the Lutheran theologians. Melanchthon died, April 19, 1560. He was buried by the side of Luther in the church of Wittenberg.³³

Ulrich Zwingli.

Ulrich Zwingli, the church reformer of Switzerland, was born in 1484. He studied first at Berne and at the University of Vienna and afterward at Basel. In 1506 he became pastor in Glarus. He studied the New Testament diligently. All the epistles of Paul he wrote in the original and learned them by heart. This was afterward of great service to him. In 1516 he became pastor in Einsiedeln. In this place he began to preach against the prevailing corruption of the church.

In the year 1519 he was made pastor in the great cathedral of Zurich. The previous year one Samson had begun to sell indulgences in Einsiedeln, and Zwingli had spoken sharply against this shameful trade. He now preached forgiveness of sin only by faith in Jesus Christ, with such convincing power and zeal that Samson was forbidden to enter the city with his indulgences. The Reformation advanced quickly. The authorities of Zürich supported the measures of Zwingli, and ordered that the word of God should be preached without human additions.

In the year 1523 Zwingli held two disputations. Six hundred clergy and laity were present at the first, and more

³³ Nordisk Conversations Lexicon, art. Melanchthon.

than nine hundred at the last of these discussions. Here Zwingli spoke with great power against the worship of images and the mass. The result of this was that all the images and statues were removed from Zürich and its vicinity. The mass was also abolished.

Zwingli was married in 1524. After a few years the Reformation was formally established in his native country. Till the present time no pictures or carved figures are seen in the reformed churches in Switzerland. Zwingli died Oct. 11, 1531. He fell in a battle against the Catholics who invaded the country. He went with the army on this occasion as chaplain, in obedience to the order of the council of Zürich.³⁴

Other Reformers in Switzerland.

Joannes Œcolampadius rendered Zwingli the best assistance in the Swiss Reformation. He was born 1482 in Weinsberg in Swabia. His father wanted him to study law, but he gave up this study for that of theology. He became very learned. Being appointed preacher in Basel, he formed the acquaintance of Erasmus and assisted him in his edition of the New Testament. Œcolampadius was remarkable for his gentleness of character. He was to Zwingli what Melanchthon was to Luther. He introduced the Reformation in Basel and Ulm. Œcolampadius died at Basel, Nov. 23, 1531, not long after the death of his friend Zwingli.³⁵

John Calvin began in 1536 to continue the work of the Reformation of which Zwingli had laid the foundation. Calvin was very learned, earnest, and upright. Under his direction Christianity made great progress in Geneva. The great severity of Calvin led him, however, sometimes to act in a way which was not in harmony with Christianity. A

³⁴ Universal Knowledge, art. Zwingli.

³⁵ Universal Knowledge, art. Œcolampadius.

man by the name of Servetus, who opposed Calvin, was by his influence condemned to death by fire, and the sentence was executed. He also adopted some doctrines which are neither scriptural nor in harmony with the love of Christ. He founded a theological school in Geneva from which teachers brought the Reformation to other countries. Calvin was born 1509, and died 1564.³⁶

Faithful Witnesses for the Truth.

There is, of course, no reason to think that all who adopted the principles of the Reformation, or followed the leaders who adopted them, were true Christians. In the countries where the Reformation prevailed, most of the people favored it; the government and the majority of the people went that way. If the doctrine of Mohammed or any other doctrine had been introduced, they might have followed that just as soon, providing it would be the means of earning more money or of becoming more honored in the world. With the great majority of people the rule is always to take the side of those who are in power, and who are most honored. But among the great masses, there were also found some noble souls who learned through the light of the Reformation to serve the Lord with all their hearts, and willingly sacrifice everything to him.³⁷

The history of those men who are mentioned in this chapter shows clearly that the Lord has had true professors and martyrs even in the darkest ages. Their history also plainly shows that the prophecy of our Saviour concerning the tribulation of the elect has been fulfilled, and that this tribulation has been shortened. And the Reformation was the chief means employed by the Lord to break the power of the papacy, and thus shorten the tribulation of the elect.

³⁶ *Ibid.*, art. Calvin.

³⁷ In Part IV of this book, other Reformers will be mentioned.

CHAPTER IX.

FALSE CHRISTS.

THE next thing Jesus takes up after his prophecy about the great tribulation of the elect, is that false Christs and false prophets should arise, who would try to deceive the people. Not only would Satan by his agencies *persecute* the elect, but he would also endeavor to *deceive* them. And in the last time he should receive power to show great signs and wonders in order to deceive the very elect, if it were possible. Our Saviour says:—

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and they shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.”¹

False Christs Soon After the Time of Our Saviour.

It is remarkable that so many false Christs and prophets arose immediately after our Saviour. If he had not been a true prophet or the true Messiah, then there would not have been found so many imitators and deceivers.

This also shows that the people looked for the Messiah at the time when our Saviour walked about visibly on the earth, and that the prophets consequently had pointed out the time for his coming; for we do not read of any false Messiah before the time of Christ, neither do we read of so many in any period afterward. Why did the Jews look for the Messiah at that time more than any other if it was not the definite time wherein he should come?

Daniel testified that the Messiah should come at the end of the seventy weeks, four hundred and ninety years after the commandment had gone forth to restore and to build Jerusalem. However these years are calculated, history has not spoken of any false Messiah before they had nearly ended. But near the time of their close these deceivers arose frequently, to lead astray the Jews and Samaritans.²

No clearer proof can be given to show that the Jews at that time understood the prophecies in the same way as the Christians, however much they now try to conceal this truth. They contend that the coming of the Messiah has been postponed because of the sins of the people. Therefore they are still looking for him, although they neither know the time nor the place, when or where he will reveal himself.

How self-contradictory to say that He who should come for the sins of the people, should postpone his coming on account of their sins. But how much more unreasonable it is to suppose that he should prove untrue to so many of his promises given by the prophets. "God is not a man, that he should lie ; neither the son of man, that he should repent : hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ?" ³

Difference Between the True Christ and False Christs.

The true Messiah is distinguished by his performing such miracles and wonders as were foretold by the prophets.⁴ The gospels show plainly that Jesus of Nazareth performed such a work.⁵ Consequently the false Christs try to deceive the people by pretending to perform miracles.

² Bishop Newton's "Explanation of Matthew 24."

³ Num. 23 : 19.

⁴ Isa. 35 : 5, 6 ; 61 : 1-3.

⁵ Matt. 15 : 29-31.

But the difference between Christ and these deceivers was very great. Christ showed all signs of honesty and truthfulness, while they were full of deceit. They led a life of vice, but he did no sin, and guile was not found in his mouth.⁶ Even Pilate, his judge, found no fault in him.⁷ When Herod had set Jesus at naught and mocked him, he sent him again to Pilate arrayed in a gorgeous or white robe.⁸ The white raiment denoted that Herod likewise found no fault with Jesus.

The false Christs lived by murdering and plundering. Jesus did not come to destroy men's lives but to save them.⁹ He fed the hungry, healed the sick, and went from place to place to do good. The motive of their work was nothing but covetousness, pride, and revenge, while he always showed meekness, compassion, and love. They sought worldly gain and human honor, while Jesus was so free from this that he withdrew from the people when they came upon him and would have made him king.¹⁰ They laid their plans in harmony with the carnal expectations of the Jews, and sustained them with force and weapons, and yet their undertaking did not succeed. The religion of Jesus on the other hand was spiritual and free from all compulsion.

Who now were the deceivers, and who was the true Messiah? If his plans and actions had in any degree been like theirs, then it would have been brought to light, and he would have been put to shame. Jesus of Nazareth obeyed his heavenly Father in all things, and proved thus his divine origin. Thus did a man judge who cannot be suspected to have favored Christianity; to wit, the honored Gamaliel of the Sanhedrim.¹¹

⁶ 1 Peter 2 : 22.

⁷ John 19 : 6.

⁸ Luke 23 : 11. The Danish and German translations have "a white robe," and "white" is one definition of *lampros*, the word used in the original.

⁹ Luke 9 : 56.

¹⁰ John 6 : 15.

¹¹ Acts 5 : 34, 38, 39.

False Prophets in the Last Days.

Our Saviour said that false Christs and false prophets should arise, that they should show great signs and wonders to deceive, if possible, the very elect. No doubt this has reference to false teachers in the last time, teachers who make themselves equal to Christ, and in a cunning way try to overturn the doctrine of the Bible, proclaiming the doctrine of lying spirits, and performing miracles by a supernatural power.

These signs will be so great and astonishing that none but those who live in the closest union with Christ can distinguish whether they are done by the power of God or by the power of the wicked one. And we need not wonder if the wicked one himself should step forward, pretending to be Christ, and trying to imitate him in his person and miracles. The sheep of Christ will hear his voice and follow him, but a stranger they will not follow, because they know not his voice.¹⁹ But those who have not before that time learned to follow Jesus, will follow the stranger and be caught in his snares.

¹⁹ John 10 : 3-5.

CHAPTER X.

TWO FALSE ISMS IN THE LAST DAYS.

WHEREFORE if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be."¹

Although the truth at last shall gain the victory over error and fraud, yet the fact that the false Christs and the false prophets can and should deceive so many to their own destruction, is a sad proof of the superstition and fanaticism of the human race. False Christians will gather many more adherents than the true. Even the elect are in danger of being deceived by them if they are not careful, and do not keep close to the word of God.

Notice further that we must not believe every one pretending to work miracles, because these false Christs and false prophets insist that they can show great signs and do wonderful works. But, notwithstanding all the signs they may do, our Saviour warns his disciples against believing and following them. If the doctrine is evil, no miracles can be performed by the power of God for its confirmation, because God can never put his hand and seal to a falsehood. But if the doctrine is good, then we may be sure that the miracles done to confirm it are not done by the power of the evil spirits, because then Satan would be divided against himself, and his kingdom could not stand.²

¹ Matt. 24 : 26, 27.

² Luke 11 : 18.

Before the coming of Christ, Satan will work with all power, and signs, and lying wonders, and none will be saved except those who believe the truth.³

Our Saviour's Warning.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."⁴

Among the many false teachers and doctrines which would appear in the last days, after the 1260 years of papal darkness, our Saviour now mentions two "isms" which would be very prominent. The adherents of one of these distinguish themselves by proclaiming that Jesus is found pre-eminently in the desert; those of the other by meeting in secret chambers, and claiming that they find Jesus there.

The first ism is, no doubt, Mormonism; the other, Spiritualism. The first arose in the years from 1827 till 1830, by the pretended revelations of Joseph Smith; the last in 1848 by the spirit rappings in Hydesville in the family of Mr. Fox, and afterward in Rochester, New York. Jesus warned his people against the Mormons. They try to persuade us to go forth in the desert, to go to Utah, their counterfeit Zion. They claim that the kingdom of God, which shall overturn all the kingdoms of the world, has been set up in Utah. But Jesus says, "Go not forth." And when the Spiritualists want to make us believe that Jesus is in the secret chambers, our Saviour says, "Believe it not."

The Mormons, or Latter-day Saints.

The Mormons have prospered greatly in the last few years. In the *Independent* we read:—

"We find in America, in those places where the Mormons live, 28 dioceses and 374 parishes. Of the last named there are in Utah

³ 2 Thess. 2 : 9, 12.

⁴ Matt. 24 : 26.

282, and 92 in the six neighboring territories. Idaho has 45, and a Mormon population of more than 12,000. Arizona has 34, and about 4000 of Joseph Smith's followers. Colorado has six parishes, and Nevada has the same number. Wyoming has three, and New Mexico one. Fourteen Mormon missionaries labor in the Sandwich Islands, and there are about 360 members. In Europe, the membership was estimated in 1884 to be 9759. Of these 4497 were in Scandinavia, 4173 in Great Britain, and 1000 in Germany. Since they began to gather in 1840, not less than 85,000 Mormons have gone over the ocean to Zion."

Joseph Smith.

The denomination of the Mormons was founded by Joseph Smith. He was born in 1805, and was murdered in a prison in Carthage, Illinois, in 1844. He claimed that he had visions, that an angel revealed to him the everlasting gospel in harmony with Rev. 14 : 6, 7, and that he should proclaim it in all the world.

In his journeys Smith met Sidney Rigdon, a printer, who had copied a manuscript composed by a former clergyman, Solomon Spaulding. In this manuscript in the form of a historical sketch, Spaulding had presented his views ; to wit, that America in the past had been peopled by Israelites. Smith now claimed that in Cumorah Hill in New York by the help of an angel, he had found a stone chest with some bronze tables, on which holy records were written. After some lengthy negotiations with the angel, the tables were delivered to him Sept. 22, 1827. By the side of the tables lay a pair of prophetic spectacles (Urim and Thummim) which enabled him to read and translate the record.

While Smith performed this work, he stayed with his father-in-law in Pennsylvania. He pretended the manuscript was difficult to read, wherefore he took Oliver Cowdery for his assistant. Smith stood behind a folding screen and dictated sentence after sentence. This work lasted several years. During this time John the Baptist appeared to

them, and anointed them to be priests of the priesthood of Aaron. They claimed that this was done May 15, 1829. From this time the new religion began to gain form and to be propagated.⁵

A Peculiar Translation.

Of the book of Mormon and its translation, the Mormons themselves testify as follows : —

"Mormon lived in that age of the world (the third and fourth centuries of the Christian era) and was a Nephite, and a prophet of the Lord. He, by commandment of the Lord, made an abridgment of the sacred records. . . . The abridged records fell into the hands of his son, Moroni, who continued them down to A. D. 420; at which time he deposited them carefully in the earth, on a hill which was then called Cumorah, but is situated in Ontario county, township of Manchester, and State of New York, North America. . . . This record lay concealed, or sealed up, from A. D. 420 to Sept. 22, 1827, at which time it was found by Mr. Joseph Smith, Jr., he being directed thither by an angel of the Lord.

"When it was first visited by Mr. Smith, on the morning of the 22nd of September, 1823, a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass."

"During the period of the four following years, he frequently received instruction from the mouth of the heavenly messenger, and on the morning of Sept. 22, A. D. 1827, the angel of the Lord delivered the records into his hands." "With the records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow."⁶

David Whitmer, one of the three witnesses, presented the following testimony (according to the statement of the Mormons themselves) concerning the procedure of Joseph Smith when he translated the records from the plates : —

⁵ Universal Knowledge, art. Mormons; Nordisk Conversations Lexicon, art. Mormons.

⁶ "A Voice of Warning to the Latter-day Saints," by Parley P. Pratt, 9th edition, London, pp. 96, 98, 103.

"The plates were not before Joseph while he translated. . . . The method pursued was commonplace, but nevertheless effective. Having placed the Urim and Thummiim in his hat, Joseph placed the hat over his head, and with prophetic eyes read the invisible symbols, syllable by syllable and word by word, while Cowdery or Harris acted as recorders. So illiterate was Joseph at that time, that he did n't even know that Jerusalem was a walled city, and he was utterly unable to pronounce many of the names which the magic power of the Urim and Thummim revealed, and therefore spelled them out in syllables, and the more erudite scribe put them together."⁷

It would seem that these testimonies of the Mormons themselves would be sufficient to convince every sensible person that the whole work was an audacious fraud. They say in the first place that he found some very important records on some very old tables in a very ancient language which must be translated in order to be understood. In the next place they affirm that Joseph did not at all look at these tables when he translated them. And finally they say that the prophetic spectacles were placed in his hat, and that he pulled his hat down over his face while reading the invisible writing, and that it was this invisible writing he translated word for word to Mr. Cowdery.

What would we think of our translators of the Bible if they did not look at all at the original language, but placed a couple of stones in their hats, and pulled the hat down over their eyes while dictating something which they claimed to be the translation of an invisible writing? Who would believe in such a Bible or be content with such a translation?

Neither do we read of Christ or of the prophets and apostles that they used any such proceedings. Urim and Thummim were found among the children of Israel. They were used by the high priest; but they were neither to be

⁷ "Joseph, the Seer; his Prophetic Mission Vindicated by Elder William W. Blair, of the Reorganized Church of Jesus Christ of Latter-day Saints," Plano, Ill., p. 70.

placed in the hat, nor should the priest pull the hat down over his eyes when he used them. If Joseph Smith had the Urim and Thummim, then he did not understand how to use them properly. Perhaps that was the reason why he got such foolish revelations.

Hear and understand how the Lord instructed his people to use Urim and Thummim: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and *they shall be upon Aaron's heart*, when he goeth in before the Lord."⁸

The Book of Mormon.

The Book of Mormon was published in 1830. It pretends to contain a connected holy history of America in olden time, from the time it was first peopled after the flood, till the tables mentioned above were concealed in the hill of Cumorah, A. D. 420. The book says that this was a branch of the house of Israel and the tribe of Joseph, which went from Asia to America, and that the Indians are their descendants.

That the Book of Mormon is from no higher source than the mind of man is seen clearly from the following testimony: Oliver Cowdery desired to translate like Joseph Smith, and he said that he obtained from God the following permission: "And behold I grant unto you a gift if you desire of me, to translate even as my servant Joseph."⁹

In harmony with this revelation Oliver Cowdery tried to translate, but he did not succeed. He therefore received another revelation wherein God (?) said: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you that you must study it out in your mind; then you must ask me if it be right, and

⁸ Ex. 28 : 30.

⁹ "Book of Doctrines and Covenants," edition 1864, p. 73.

if it is right, I will cause that your bosom shall burn within you ; therefore, you shall feel that it is right." ¹⁰

If Oliver Cowdery was to translate *like* Joseph, and God said to Cowdery that he should *study it out in his mind*, then it is certain according to the testimony of the Mormons themselves that Joseph Smith translated the writing on the tables by studying out a history in his own mind, and that he tried to make his fellow-men believe that it was of divine origin.

In order that the reader may see that the Book of Mormon is unreliable, a few paragraphs are here quoted. According to the testimony of the book itself, it is neither perfect nor reliable.

It is True and Right.

"And I know that the record which I make is right, and I write with my own hand, and I write it in harmony with my knowledge." ¹¹

"We also know that they have been translated by the gift and power of God ; for his voice has made it known unto us, and therefore we know for certain that this work is true. . . . We saw them and testify that these things are truthful." ¹²

It Contains Mistakes and Imperfections.

"If there are mistakes, then they are the mistakes of a man."

"If we could have written Hebrew, behold, then there would have been no mistake in our writing." ¹³

"Now, the Book of Mormon in more places than one, admits that there may be errors and imperfections in it. It does not claim absolute perfection as to its contents in all, and in every respect." ¹⁴

It is very likely that the Book of Mormon must be imperfect, coming from no higher source than the mind of man.

¹⁰ "Book of Doctrine and Covenants," edition 1864, p. 77.

¹¹ "Book of Nephi" 1 : 1.

¹² Testimony of the Three Witnesses in the Beginning of the Book of Mormon.

¹³ Book of Mormon 4 : 2, 8.

¹⁴ "Joseph the Seer," p. 6.

Joseph Smith's Translation of the Bible.

The Bible does not contain the doctrine of the Book of Mormon. For this reason : they say that God revealed to Joseph Smith that men had changed the Bible more or less. Something was taken away and something added. Therefore God told Joseph Smith to translate and add what men had rejected, and leave out what men had added. This work he began in the year 1830, and finished it July 2, 1833.¹⁵

That the reader may get a clear idea of the changes which Joseph Smith has made, a few chapters are placed side by side, and the number of verses named.

The Common Bible.		Joseph Smith's Bible.	
Genesis 1.....	31 verses.	Genesis 1.....	33 verses.
" 2.....	25 "	" 2.....	31 "
" 3.....	24 "	" 3.....	33 "
" 4.....	26 "	" 4.....	13 "
" 5.....	32 "	" 5.....	45 "
" 6.....	22 "	" 6.....	71 "
" 7.....	24 "	" 7.....	85 "
" 8.....	22 "	" 8.....	56 "
Isaiah 29.....	24 "	Isaiah 29.....	33 "

In many other chapters Smith has added to or taken from the text. Many of the added verses are much longer than the verses in the common Bible. Here a few verses of Smith's so-called inspired translation are quoted : —

" And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and carried down into the water, and was laid under the water, and was brought forth out of the water ; and thus he was baptized."

" And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost ; this is the record of the Father and the Son, from henceforth and forever." ¹⁶

¹⁵ Preface to Joseph Smith's (so called) Inspired Translation of the Bible.

¹⁶ Gen. 6 : 67, 69, Inspired Translation.

“And it shall come to pass that the Lord God shall bring forth unto you the words of a book ; and they shall be the words of them which have slumbered. And behold, the book shall be sealed ; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.” “Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered ; and they shall testify to the truth of the book and the things therein.”¹⁷

This is sufficient to show the kind of spirit which helped Joseph Smith to think out of his own mind a divine revelation. The wise man says : “Add thou not unto his words, lest he reprove thee, and thou be found a liar.”¹⁸ If these words are not applicable to the Mormon Bible and its author, where can they then be applied ?

Polygamy.

A Danish Mormon paper (*Scandinavens Stjerne*) for 1853, Vol. 3, pp. 7-12, contains a revelation purporting to be given to Joseph Smith in Nauvoo, July 12, 1843, concerning polygamy. In this the following paragraph is found :—

“And again, as pertaining to the law of the priesthood : If any man espouse a virgin, and desire to espouse another, and the first give her consent ; and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified ; he cannot commit adultery, for they are given unto him ; for he cannot commit adultery with that that belongeth unto him and to no one else ; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him, and they are given unto him, therefore is he justified.”

The Josephites deny that Smith received any such revelation ; but the Brighamites affirm it, and the course of

¹⁷ Isa. 29 : 11, 12, 17, Inspired Translation.

¹⁸ Prov. 30 : 6.

events indicates strongly that the last named are right in regard to this pretended revelation.

This revelation, with all its abominations, is no doubt the source of polygamy as it exists in Utah among the Mormons. The Book of Mormon decidedly rejects polygamy : —

“Wherefore, my brethren, hear me, and hearken to the word of the Lord : For there shall not any man among you have save it be one wife, and concubines he shall have none ; for I, the Lord God, delight in the chastity of women.”¹⁹

But the revelation of Joseph Smith laid the foundation, and afterward it was affirmed and introduced as a religious duty by Brigham Young. Only those women who have lived in marriage with (or, as the Mormons say, have been sealed by) one of the Latter-day Saints, will have a part in the bliss of eternal life.²⁰

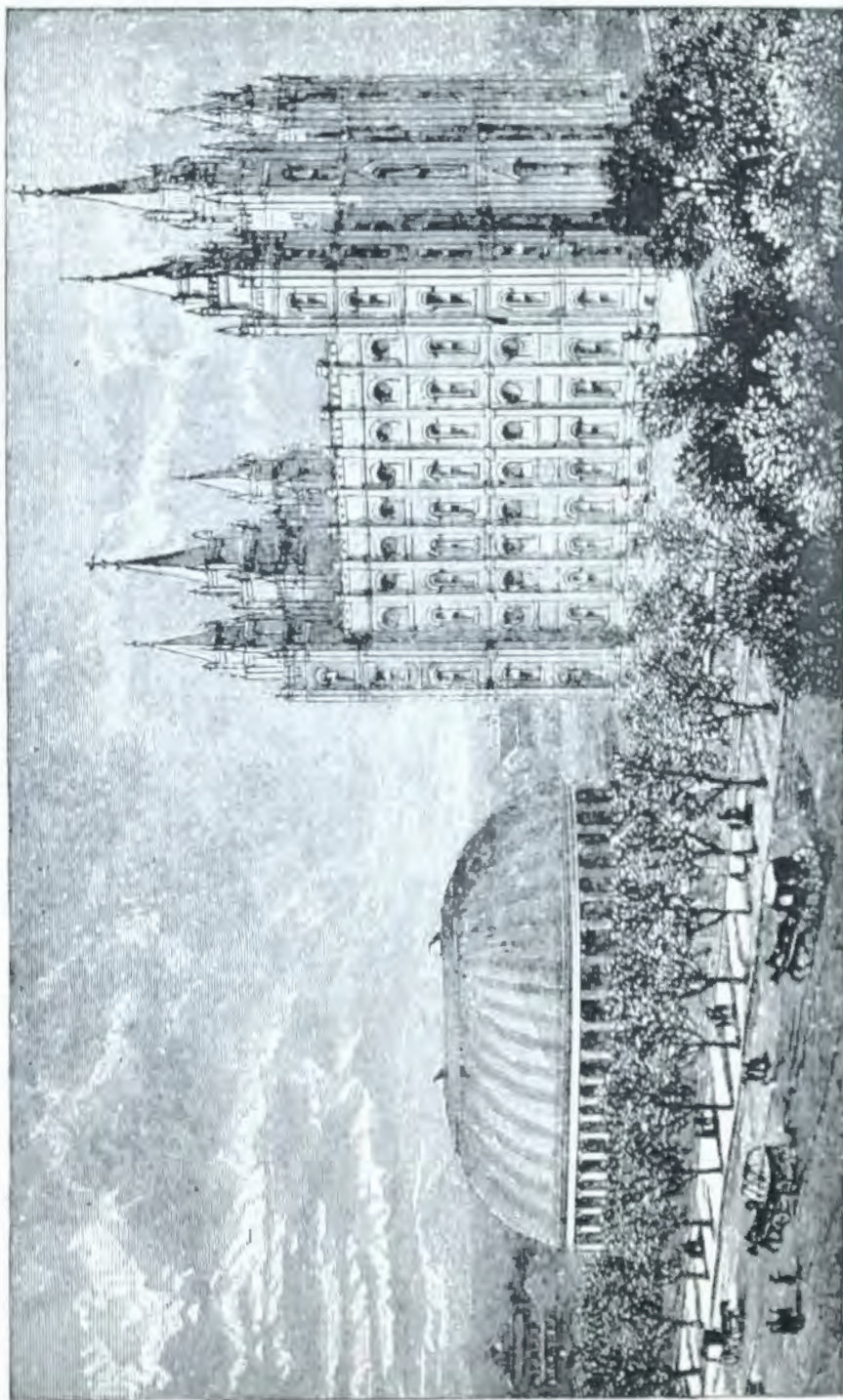
The words of Christ on this point, as well as the words of the Lord at creation, are very plain. “Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?”²¹

In the marriage which God has instituted, nothing is said of two or ten women who with one man become one flesh, but “they twain shall be one flesh.” In the Christian marriage a married couple does not consist of three or eleven persons, but of two. Neither did the Lord create one man and many women but he made them “male and female.” Therefore the doctrine of the Mormons in this particular is neither divine nor Christian. And it does neither agree with the Bible nor with the Book of Mormon.

¹⁹ European Edition, p. 116.

²⁰ Nordisk Conversations Lexicon, art. Mormons.

²¹ Matt. 19 : 4, 5 ; Gen. 1 : 27.



Mormon Tabernacle and Temple.

Mormon Church.

The Mormon Church was organized April 6, 1830, and named The Church of Jesus Christ of the Latter-day Saints. They stayed a while in Kirkland, O. In 1831 they moved to Independence, Jackson County, Mo. Here, according to the revelation of God (?) the City of Zion should be built, and all the saints should be gathered to it. Concerning this we read in the Book of Covenants:—

“A revelation of Jesus Christ unto his servant, Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased.

“Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord which shall fill the house.”²²

More than fifty years have passed by since this prophecy was uttered, and still no temple has been built in Missouri, neither is there any prospect that it ever will be built. Another Mormon prophet received a revelation that a temple should be built in Utah, and he has made better progress.

The Mormons were accused of several crimes, and they met a great deal of opposition in Missouri. The controversy between the Mormons and their fellow-citizens in Missouri became more and more bloody and developed at

²² Book of Doctrine and Covenants, 1864, p. 223.

last almost into civil war. About 15,000 Mormons sought a place of refuge in Illinois.

It was in the year 1838, when most of the Mormons moved from Missouri to Illinois. Here they built quite a city called Nauvoo, and erected a splendid temple. Through industry and economy their church increased in riches, power, and numbers in so short a time that it was astonishing. But in the same degree the envy and hatred of the people increased. They were accused of the worst crimes. Joseph Smith and his brother were at last placed in a prison in Carthage, where they were shot and killed a few days after by masked crowds of people who overpowered the prison guard, June 27, 1844.

After the death of Joseph Smith, Brigham Young was chosen head of the Mormons. The Mormons were compelled to leave Nauvoo, as the people continued to attack and harass them. In September, 1846, the city of Nauvoo was destroyed and the temple burned.²⁵

The Brighamites.

Under the leading of Brigham Young, the Mormons emigrated to Salt Lake, Utah, 1845. He led the exode with great sagacity. Before the close of the year 1846, 4000 persons were gathered in Salt Lake. Here they founded Salt Lake City which since that time has been the principal seat of the Brighamites. For several years they have sent out missionaries from Utah into different parts of the world and have gained many adherents especially among poor and ignorant people. Most of these have settled in Utah.

The first Scandinavian Mormon apostle was Erasmus Snow. He arrived in Copenhagen July 14, 1850 and stayed in Denmark about two years. During this time he

²⁵ Nordisk Conversations Lexicon, art. Mormons: Universal Knowledge, art. Mormons

translated the Book of Mormon and the Book of Covenants into Danish, founded a periodical *The Star of Scandinavia*, and baptized more than 700 persons. Many people were also gained in England, Scotland, and other countries.

Polygamy has flourished for many years in Utah, but is now prohibited by the government of the United States.

They also have an endowment house and an endowment oath wherein they promise to obey the laws of the Mormon Church and whatsoever is ordained by it, in preference to the laws of the United States.

Great lawlessness has prevailed among them, both with regard to chastity and in other respects. In 1857, one hundred and twenty emigrants were murdered at Mountain Meadows, Utah, by order of the Mormon Church. This terrible massacre was afterward examined by the United States Court. The guilty persons themselves acknowledged the crime, and the main leader, John Lee, was condemned to death, and shot.

In 1871 the government of the United States declared that polygamy was a crime against the laws of the land. Brigham Young died in 1877.²⁵

The Josephites.

According to the laws of succession among the Mormons, the son of the founder inherits the office of the high priest and prophet. Joseph Smith's son endeavored in 1860 to obtain his rights in this respect. He originated a separate church, the members of which are commonly called Josephites. He rejected the doctrine of polygamy and of the endowment house and endowment oath. The Josephites believe in the Book of Mormon, the Book of the Covenants, and Smith's translation of the Bible.

²⁵ Universal Knowledge, art. Mormons. "Handbook of Mormonism;" Nordisk Conversations Lexicon, art. Mormons.

They are more or less scattered in Iowa, Missouri, Nebraska, and several other Western States. They are generally honest and upright people. The Mormons believe that the angels are the spirits of dead men, and that these spirits are allowed to visit the earth and converse with men. In this respect they are very nearly related to the Spiritualists.

Spiritualists.

The Spiritualists are spoken of in several places in the word of God.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." ²⁶

The apostle testifies of the same work : —

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders." ²⁷

The various signs and wonders of these latter-day manifestations are named by Mr. Sunderland as follows : —

"Amulets, charms, enchantments, spells, fascination, incantation, magic, mesmerism, philters, talismans, relics, witchcraft, ecstasy, hallucination, specters, trance, illusions, apparitions, clairvoyance, somnambulism, miracles, sympathy, etc."

So they have mediums for rapping, writing, speaking, personating, painting, healing, etc., etc.

Progress of Spiritualism.

The *Spiritual Clarion* says of Spiritualism : —

"This revelation has been with a power, a might, that if divested of its almost universal benevolence, had been a terror to the very soul ; the hair of the very bravest had stood on end, and his

²⁶ Rev. 13 : 13, 14.

²⁷ 2 Thess. 2 : 9.

chilled blood had crept back upon his heart at the sight and sound of its inexplicable phenomena. It comes with foretokening, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make."²⁸

Spiritualism is one of the leading religious elements in the kingdom symbolized by the two-horned beast in Rev. 13: 11-18. This element has made wonderful progress in the United States of America, and before the end it will make much greater progress. Spiritualism has already many millions of adherents, but in order to catch many more in its snares it has lately put on a more religious appearance.

At a progressive convention, held by Spiritualists, Sept. 11, 1863, in Potsdam, N. Y., the following resolution was adopted:—

"*Resolved*, That Spiritualists, reformers, progressive friends, and all who love their fellow-men, organize a Religio-Political Association, or party, to the end that higher civilization may dawn upon society, the nation, and the world through the practical application of laws and principles which they deem more powerful for good than have yet been organized in the administration of civil government."

This resolution they have carried out so zealously and with so great success that they are now everywhere representing their anti-Christian principles as the greatest and most excellent light that has appeared in the Christian world. It is their aim to unite Church and State, and the prophet shows plainly that this will be brought about in the United States.

The *Banner of Light* for May 7, 1864, speaks as follows:—

"A system will be unfolded, sooner or later, that will embrace in its folds Church and State; for the object of the two should be one and the same. . . . It is possible that when the child organization is born, it will have to be cradled in a manger."

²⁸ "Facts for the Times," p. 118, third edition.

The same paper, under date of July 30, 1864, said : —

“ Old things are rapidly passing away in the religious and social, as well as in the political world. Behold, all things must be formed anew.”

In a speech in Boston, May 10, 1868, Warren Chase said that he beheld with heart-felt satisfaction the dawning of this new light, and he could see, drawing nearer and nearer, the fulfillment of the promises he had received from the spirit world, that the governments of earth should ultimately pass into the hands of its followers. And continuing he said : —

“ That Protestantism, by this time, is in a state of decay, it is not possible in strict truth to deny. We see its ranks broken up into innumerable sects, and crumbling away in the pursuits of doctrines not taught by its founders. What it will lead to is just the problem. Were the result to prove no more than the ecclesiastical aggrandizement of either the one side or the other, it would be one of the most unfortunate that could occur, knowing as much as we do of the tendencies of such a power. But happily it lies within the reach and influence of Spiritualism, with its millions of believers already, and its ranks all the time increasing, to step in between the contending parties, and save the country to the higher and holier influences of the truth which descends direct from the heavens.”²⁹

The Coming of Christ.

Spiritualism is the greatest and worst deception in the last days. It gathers its adherents in circles and tells us that Christ reveals himself to them in the chambers. Their doctrine is revealed to them by secret visions, and their sorcery is performed by the help of demons or evil spirits. They reject the plainest doctrines of the Bible, and exalt their own doctrine as heavenly light. But against all these manifestations Jesus has warned us.

We have been told that Jesus will not come in the chambers nor in the desert. How, then, will he come?

²⁹ “ Facts for the Times,” pp. 130, 131, 3rd edition.

“For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.”³⁰

The lightning does not come secretly but visibly to all. So also will the coming of Jesus be. The light of his glory will shine “from one end of heaven to the other.” Verse 31.

“For wheresoever the carcase is, there will the eagles be gathered together.”³¹ The carcase here spoken of by our Saviour will be seen in the great Babylon when it becomes “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”³² To this the eagles will be gathered together. The seven last plagues will devour those who have rejected the truth of God and despised his last warning message of mercy, as ferocious eagles devour a carcase ; but the faithful servants who have waited for the coming of the Lord are blessed, for they shall enter into the joy of their Lord.³³

³⁰ Matt. 24 : 27.

³¹ Matt. 24 : 28.

³² Rev. 18 : 2.

³³ Matt. 25 : 23.

CHAPTER XI.

SIGNS OF CHRIST'S COMING.

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."¹

These signs are spoken of in other places in the word of God.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."²

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel."³ "And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring."⁴

"The sun became black as sackcloth of hair, and the moon became as blood ; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."⁵

Of these signs Luther says : "A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."⁶

¹ Matt. 24 : 29.

² Isa. 13 : 9, 10.

³ Joel 3 : 15, 16.

⁴ Luke 21 : 25.

⁵ Rev. 6 : 12, 13.

⁶ "Voice of the Church," p. 6.

Sun and Moon Darkened.

In the texts mentioned, our Saviour does not only say that sometime there should be an uncommon darkening of the sun but he also tells us when it should occur.

We read in Mark: "But in those days, *after that tribulation*, the sun shall be darkened, and the moon shall not give her light."⁷

The prophetic days spoken of in connection with this are the days of papal persecution as shown in the previous comment on Matt. 24:21, 22. The darkening of the sun of which our Saviour spoke, should come to pass before these days should end, that is, before the year 1798. Then the Saviour mentions one thing more which still more definitely points out the time. He says that the darkening of the sun should occur "in those days, after that tribulation." History shows plainly that as the Reformation fully developed, and all the countries in northern Europe favored Protestantism, it caused the persecution in general to cease.

In this time, after the persecution had ended, and before the prophetic days of papal darkness had ceased, there was indeed a wonderful darkening of the sun, on May 19, 1780. The *Boston Gazette* of May 22, 1780, says:—

"The printers acknowledged their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker until nearly one o'clock, when it became so dark that the inhabitants were obliged to quit their business, and they had to dine by the light of the candle. . . . Such a phenomenon was never before seen here by the oldest person living."

Josiah Litch, in his "Prophetic Expositor," describes it as follows: "I refer to the dark day of A. D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full."

⁷ Mark 13:24.

A manuscript sermon by Rev. Elam Potter, M. A., on the dark day of May 19, delivered May 28, 1780, says : —

" But especially I mention that wonderful darkness on the 19th of May inst. Then, as in our text, the sun was darkened ; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped ; schools broke up at eleven o'clock ; people lit candles at noonday ; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the Day of Judgment was not drawing on. A great part of the following night, also, was singularly dark. The moon, though in full, gave no light, as in our text." *

In the dictionary of Noah Webster, edition of 1869 (pronouncing vocabulary, Dark Day), we read as follows : —

" The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

Milo Bostwick, writing from Camden, N. J., March 3, 1848, says : —

" The 19th of May, in the year 1780, I well remember ; I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the Day of Judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood. The alarm that it caused, and the frequent talk about it, impressed it deeply on my mind."

* " Facts for the Times," p. 159.

Mrs. Abigail Bailey, of Vermont, who was twenty-four years old at the time, has given a very interesting account of the dark day of 1780. She was a real mother in Israel, and her testimony was credited by all who knew her. She said:—

“The sky to which all eyes were turned, appeared of a yellowish hue. No distinct cloud was visible. There was no motion of the air sufficient to move a leaf, and darkness overshadowed the earth. The ship-yard was before our door, but no sound of the workmen was heard. The cattle which had been turned to pasture, came homeward, lowing as they slowly returned. The birds were fluttering on the trees, and hiding among the leaves as when a thunder storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward; every one inquiring, ‘What is going to take place.’

“Some asked, ‘Is the Day of Judgment approaching?’ The vessels at the wharves, with sails loosened, and colors unfurled, appeared as in mourning on some great occasion. Not a color waved at the mast-head, nor a sail showed the least appearance of any wind. The bells rung for meeting. The sailors poured into the house and filled it. Mr. Spring (Rev. Samuel Spring, pastor of the North church in Newburyport), standing at his place, cried, ‘O earth, earth, earth, hear the word of the Lord!’ In speaking he excelled himself. The congregation was motionless, and heard with intense and solemn interest.”⁹

President Dwight writes in Connecticut “Historical Collections”:—

“The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the Day of Judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned.”

Robert Sears’s “Guide to Knowledge,” New York, 1844, has the following:—

⁹ “Facts For the Times,” p. 160.

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or to transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses." ¹⁰

The American Tract Society testifies : —

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment Day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and he spent the gloomy hours in earnest prayer for the distressed multitude." ¹¹

Portsmouth Journal, May 20, 1843, says : —

"The night succeeding the day (May 19, 1780) was of such pitchy darkness that in many instances horses could not be compelled to leave the stable, when wanted for service. About midnight the clouds dispersed, and the moon and stars appeared with unimpaired brilliancy."

Dr. Adams speaks of this dark night as follows : —

"At midnight it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had full'd the night before."

¹⁰ "Facts for the Times," p. 163.

¹¹ Tract No. 379, "Life of Edward Lee."

The following account in the *Boston Journal* represents the effect of the awful occurrence on man and beast :—

“ The brute and the feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and became silent. Pigeons on wing took to the shelter of the forests as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodstocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places, and flew about. The fowls marched solemnly to their roosts as they do only at night-fall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals, and the early breaking of the day. Frogs peeped their evening concert, and dogs whined or howled, and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barn-yard, lowing as they came to the gate, and sheep huddled around the circle with their heads inward—the invariable token of apprehended danger.”¹²

Herschel, the great astronomer, says of the dark day, May 19, 1780 :—

“ The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain.”¹³

Falling of the Stars.

The next sign, that the stars should fall from heaven, has also been fulfilled. There have been several displays of shooting stars. The first occurred in 1799. But the greatest and most remarkable exhibition of shooting stars was the one in North America in 1833. In 1866 there was also a remarkable shower in Europe. The inhabitants of the earth have certainly been warned by these signs.

¹² “ Facts for the Times,” pp. 163, 164.

¹³ “ Great Events of the Greatest Century,” p. 40.

At the time when all these signs occurred, they were looked upon by the people beholding them as signs showing that the great day of God was near. Some said that the judgment had come ; others that the end of the world was near.

The celebrated astronomer and meteorologist, Professor Olmstead, of Yale College, says of the great shower of Nov. 13, 1833 : —

“Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

“In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in number and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

“The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west ; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon ; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.”¹⁴

In Smith's Astronomy we read : —

“As computed by Prof. Denison Olmstead, of Yale College, New Haven, it could not have been less than 2338 miles from the earth.”

The New American Cyclopeda says : —

“It was observed that the lines of all meteors, if traced back, converged in one quarter of the heavens, which was Gamma of Leo

¹⁴ “Facts for the Times,” p. 165.



Falling of the Stars.

Major; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the east. The source whence the meteors came was thus shown to be independent of the earth's rotation, and exterior to our atmosphere."

Lancaster (Pa.) *Examiner* says : —

"The air was filled with innumerable meteors or stars. Hundreds of thousands of brilliant bodies might be seen falling at every moment . . . sloping their descent toward the earth at an angle of 45°, resembling flashes of fire."

The Connecticut *Observer* of Nov. 25, 1833, contains the following : —

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."

The *Christian Advocate and Journal* of Dec. 13, 1833, describes it as follows : —

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted — thousands swiftly followed in the track of thousands, as if created for the occasion."

The following is from Burritt's "Geography of the Heavens," pp. 157, 158 : —

"But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed through-

out the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snow of December. To the splendor of this celestial exhibition the most brilliant sky-rockets and fire-works of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.'

Other Signs of the End of the World.

Of the wonderful events in this century we read in "Kirkelig Maanedstidende" (organ of the Lutheran Missouri Synod) for May, 1872:—

"From Asia our forefathers emigrated to Europe, and afterward to America. Its western shore was reached, and now we are standing opposite our old home, from whose shores emigrants now have begun to reach us from the opposite side. How fast events are developing in this century! Does it not look as though the great drama of the world is nearing its close so that every minute we may expect to see the curtain drop? Let us therefore be diligent in the vineyard of the Lord, and not listen to those who try with flattering words to lull us to sleep."

In the gospel of Luke divers signs of the coming of Christ and the end of the world are spoken of which are not mentioned by Matthew:—

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." ¹⁸

¹⁸ Luke 21:11, 25.

Among the many earthquakes of late years a few are mentioned here. In the *Advent Review* of May 10, 1892, we read :—

“In the recent earthquakes in Japan the number of killed is estimated at 10,000 and the crippled at 15,000. The area violently upheaved was about 4400 square miles, and about twice that area was palpably shaken. It is said that the whole aspect of the shaken district is changed. Japan has on an average about 500 earthquakes per year, but not often one of similar magnitude to this recent one.”

A telegram from Teheran, Persia, Nov. 26, 1893, to the London *Times* states that 12,000 people perished in the earthquake which recently took place in Kuchan ; 50,000 cattle perished also.

The newspapers are full of reports of calamities and destruction which seem continually to increase in all parts of the earth. Famines and floods, storms and cyclones, accompanied by great financial distress and want of employment make this a period of great suffering and distress. O that men thereby would learn to seek the Lord !

We will now consider some extracts of accounts of many fearful events, sights, and great signs that have been seen in late years. Among these are mentioned specially some of the great tidal waves and cyclones and floods which have brought distress and perplexity on the earth among the nations.

Destructive Cyclones and Tidal Waves.

“Fire, and hail ; snow, and vapors ; stormy wind fulfilling his word.” ¹⁶

The New York *Sun*, of Sept. 22, 1875, gives a most thrilling account of the destructive force of a Texas cyclone, which laid the town of Indianola in ruins, causing the loss of 150 lives out of the town's population of 1200, and

strewn corpses for twenty miles along the beach of Matagorda Bay. The same storm completely submerged Galveston Island, with the loss of many lives, and a great amount of property.

Shortly after another cyclone was reported from Bengal, India, which swept away 2500 people. The terrible work it accomplished is told in the following words : —

“The cyclone which occurred on Oct. 31, 1876, arose in the Bay of Bengal, and took a northward course, wrecking several large vessels which lay in its track. It just missed Calcutta, but struck Chittagong, which lies in the most northeasterly corner of the Bay, stranding every vessel in the harbor, and nearly destroying the town. Meanwhile the storm waves submerged the great islands of Hattiah, Sundeeep, and Dakhin, lying in one of the mouths of the Ganges, covered several smaller islands, and then flowed over the land for five or six miles toward the interior. . . .

“Of course the devastation in this district has been complete. The country is a dead flat; and the people, when the wave burst upon them, had no place of safety but the tree-tops. And there such as were able found their way, sharing their refuges with the wild beasts, birds, and serpents. Houses by the thousand were utterly swept out of existence, and the only relics of human habitations afterward found, were cast upon the Chittagong shore, ten miles distant.

“The Calcutta *Government Gazette* says that ‘wherever the storm wave passed, it is believed that not a third of the population survived. The islands have barely one fourth of their former inhabitants.’ All the cattle were destroyed, and the stench of the decomposing remains has already generated an outbreak of cholera, which, it is feared, will prove general. The British government is taking steps to relieve the distress which prevails.

April 25, 1882, a cyclone occurred in Saline County, Mo., in which eleven were killed, thirty-five wounded, and much property destroyed.

June 17, 1882, the towns of Grinnell and Malcom, Ia., and their vicinity, were visited by the most destructive cyclone that has been known for twenty years. The storm traveled 300 miles through the center of the State,

carrying destruction and death in its path. The loss of property was estimated to be between \$2,000,000 and \$3,000,000 ; and besides the large number of persons killed or seriously injured, 1500 were left homeless and destitute. In Grinnell, as the many trees stripped of their bark and cut to pieces began to turn yellow, it added to the deserted appearance of that portion of the town. A correspondent of the *Inter Ocean* said that though that part of the town should be built up again, fifty years would not efface the marks of the tornado.

The cyclone of Tuesday, Aug. 20, 1883, wrecked 300 houses in Rochester, Minn., damaged 200 others, and killed twenty-five persons. The total loss to the little city was \$400,000. At Kasson five people lost their lives, and in the counties of Dodge and Olmsted, the destruction of property was terrible. The whirling storm blew a passenger train from the track between Zumbrota and Rochester, the force of the gale smashing the cars to kindling wood. It is stated that 100 passengers were killed or injured, and 50 wounded were removed to Rochester and Owatonna. Thirty-five were killed at Rochester, and 82 wounded. The storm covered a tract of country 60 miles long by two wide. Complete destruction marked its path.

In a sermon delivered by Mr. Talmage in 1883, on the wonders of the day, he said :—

“ But look at the cyclones—the disasters cyclonic. At the mouth of the Ganges are three islands,—the Hattiah, the Sundeep, and the Decan Shahbaspoor. In the midnight of October, 1876, the cry on all those three islands was, ‘ The waters! the waters!’ A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. Did you ever see a cyclone? No? I pray God you may never see one.

“ But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its foundation, and took dwelling houses, barns, men, women, children,

horses, and cattle, and tossed them into indiscriminate ruin. It lifted a rail-train, and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas within a few months, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbance as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disasters cyclonic ? ”

The Sea and the Waves Roaring.

Jesus said that the sea and the waves should roar.¹⁷

The Psalmist says : “ Let the sea roar, and the fullness thereof,” “ before the Lord ; for he cometh to judge the earth.”¹⁸

In describing a tidal wave on the South Pacific coast, in which he was caught in May, 1877, a writer in *Harper's Magazine* says :—

“ I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives onto the pampa. Too late ! With a horrible crash the sea was on us, and at one sweep dashed what was Iquiqui onto the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged, and roared, and leaped. The cries of human beings and animals were frightful.”

The British vice-consul, who was at Arica, Peru, at the time, described the scene as it appeared to him, in the following words :—

“ What a sight ! I saw all the vessels in the bay carried out irresistibly to the sea ; anchors and chains were as pack-thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate.”

¹⁷ “ Facts for the Times,” 4th edition, pp. 75-78.

¹⁸ Luke 21 : 25.

¹⁹ Ps. 98 : 7, 9.

Speaking of these disturbances and the extent of their influence, the New York *Tribune* of Nov. 12, 1868, says : —

“ The tidal disturbances are the most remarkable and extensive of which there is any record. It is said that their velocity was about a thousand miles an hour. Both the great ocean waters of the Atlantic and the Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were full fifty feet in height. It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful.”

Says another paper : —

“ Old mother earth has been indulging in some caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornadoes, water-spouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over one third of the earth's surface. These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, will not explain the matter, since the late commotions have been attended by disturbances of both land and sea in parts of the world which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the Gulf Stream from its course, and the alteration of climates, have been some of these increased marvels.” ²⁰

If all these events do not fulfill the prophecy that the sea and the waves should roar before the coming of the Lord, how then can it be fulfilled? That such wonderful events and terrible disturbances in the elements should be a sign of the end of the world is the plain statement of the Scriptures, and that they now have happened every one

²⁰ “ Facts for the Times,” 4th edition, pp. 79, 80.

can see who will pay any attention to it. All nature will be disturbed more and more as the earth approaches its final dissolution until the curse devours everything and the earth is utterly broken down, and clean dissolved. The earth is indeed "moved exceedingly."²¹

The great day of the Lord is truly near. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly." Then shall the whole land (Danish translation, earth) be devoured by the fire of the jealousy of the Lord; "for he shall make even a speedy riddance of all them that dwell in the land [earth]."²² Let us give heed to the signs of the times fulfilling the prophetic word, and flee from the wrath to come that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."²³

Powers of the Heavens Shaken.

The next sign in order after the darkening of the sun, the moon, and the stars,²⁴ and those other fearful sights and great signs with the sea and the waves roaring,²⁵ is the shaking of the powers of the heavens.²⁶

This has not as yet occurred. It will precede immediately the second coming of Christ, for in the next verse we read: "And then shall they see the Son of man coming in a cloud with power and great glory."²⁷ Likewise in Matt. 24: 30 the glorious revelation of Christ is pointed out immediately after this shaking of the powers of heaven. This same shaking is, no doubt, spoken of by the apostle as he refers to the prophecy of Haggai: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also

²¹ Isa. 24: 5-19.

²² Zeph. 1: 14, 18.

²³ Luke 21: 36.

²⁴ Matt. 24: 29.

²⁵ Luke 21: 11, 25.

²⁶ Matt. 24: 29; Luke 21: 26.

²⁷ Luke 21: 27.

heaven."²⁸ This the apostle applies to the time when all things shall be changed.²⁹

The prophets mention this event in the same order as the evangelists. The prophet Isaiah speaks in his prophecy, chapter thirteen, of the day of the Lord's wrath. In the tenth verse he speaks of the darkening of the sun and the moon, and the falling of the stars, and then he says in the thirteenth verse: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

The prophet Joel testifies of the day of the Lord: "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."³⁰ And the prophet Jeremiah says: "The Lord shall roar from on high, and utter his voice from his holy habitation. . . . against all the inhabitants of the earth. . . . he will plead with [Danish version: sit in judgment upon] all flesh."³¹

In speaking of the seventh plague, which is the last plague before Christ comes,³² the Scriptures testify that a great voice shall come out from the temple of heaven, from the throne, saying: It is done;³³ and this voice shall cause a more terrible shaking of the earth than has ever been before.³⁴

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a

²⁸ Heb. 12 : 26.

²⁹ Verse 27.

³⁰ Joel 3 : 15, 16.

³¹ Jer. 25 : 30, 31.

³² Rev. 16 : 15, 20 ; 6 : 14.

³³ Rev. 16 : 17.

³⁴ Verse 18.

trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." ³⁵

The next in order, when the voice of the Almighty has shaken heaven and earth, is the appearing of the sign of the Son of man in heaven. The Scriptures do not tell us exactly what this will be, but the effect thereof will be very terrible to the inhabitants of the earth, and immediately after this they shall see the Son of man coming in the clouds of heaven with all his holy angels ³⁶ with power and great glory.

Then the Lord sends his angels while the last trumpet sounds, awaking the righteous dead out of their slumber, and the angels gather all the elect unto Christ. Then they meet the Lord in the air ³⁷ and go home with him to the Father's house, the heavenly Jerusalem. ³⁸

The time of probation is brief. The end of all things is at hand. Let us therefore be sober, and watch unto prayer that we may meet the dear Saviour in peace.

³⁵ Matt. 24 : 30, 31.

³⁷ 1 Thess. 4 : 17.

³⁶ Matt. 25 : 31.

³⁸ John 14 : 2, 3 ; 21 : 10.

CHAPTER XII.

PARABLE OF THE FIG TREE.

NOW learn a parable of the fig tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.”¹

Earth is waxing old, and approaching its dissolution. When we see this, then we know that Jesus is soon coming to make all things new. Signs in the sun, moon, and stars testify that Jesus is near, even at the doors ; and the curse devouring the earth testifies of the same.

In the beginning, the Lord laid the foundation of the earth ; but these created things shall perish ; they shall all wax old as a garment and be changed. But God is the same. His years fail not,² and his faithfulness does not fail. Praise the Lord ! “ The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but my salvation shall be forever, and my righteousness shall not be abolished.”³ “ The earth also is defiled under the inhabitants thereof ; . . . therefore hath the curse devoured the earth.”⁴

The effects of the devouring curse of God upon the earth are seen in many ways. Half of the people die in

¹ Matt. 24 : 32-35.

² Heb. 1 : 10-12.

³ Isa. 51 : 6.

⁴ Isa. 24 : 5, 6.

their childhood. The human race is greatly weakened, and it continues to be weakened more and more. In the beginning the people lived nearly one thousand years. Now they live hardly seventy years. They have also deteriorated in stature, which is seen not only from the Bible, but also from discovered remains of former ages.

Man Decreasing in Stature and in Strength.

Speaking of the former size of man, the *Encyclopedia Britannica*, article Giant, says : —

"It was a common opinion of the ancients that the human race had itself degenerated, the men of primeval ages having been of so far greater stature and strength as to be in fact gigantic."

"In authentic history there are accounts of races of men of very large size. The Hebrew Scriptures allude to giants (Nephilim) before the flood, and in and about Palestine there were, in Joshua's time, the Rephaim, Anakim, Emin, and Zamzummim, all men of great stature. The names of Og, two Goliaths, Ishbibenob, and Saph are preserved to us. In comparatively recent times there was a belief that the Patagonians and the men of Guayaquil were giants; and it is now unquestionable that the former do considerably exceed in stature the average of mankind."⁵

"After the discovery of America, stories of gigantic races in the New World were not uncommon, and the Patagonians especially were said to be eight and even twelve feet in stature. It is now known that most of the men are six feet in height."⁶

THE FIELD IS WASTED.

"The field is wasted, the land mourneth." "Be ye ashamed, O ye husbandmen; howl, O ye vinedressers."⁷ With regard to productiveness the earth has sustained a great loss. Herodotus (446 B. C.) says : —

"The soil is well fitted for corn, for it produces never less than two hundred fold. In good years it will even produce three hundred fold."

⁵ Johnson's *Cyclopedia*, art. Giants.

⁶ "Facts for the Times." 4th edition, p. 81.

⁷ Joel 1 : 10, 11.

In the days of our Saviour it produced from thirty to one hundred fold.⁸

On the failure of grain crops in the United States, the New York *Tribune*, of Feb. 10, 1869, quotes the following from a California paper:—

“It will hardly be claimed for California, that, though she has exceptional lands which yield more per acre than any lands in the great West, her soil is more lasting than that of Ohio, Illinois, and Michigan. Yet in those three States the average wheat crop has run down to less than twelve bushels per acre, and it cannot be long till wheat culture there must be abandoned as unprofitable. Our own experience is not much more encouraging. . . . In our oldest wheat raising districts there has been a marked decline in productions since 1866.

In an agricultural report from Washington, D. C., dated June 17, 1870, and published in the *Detroit Post*, it is stated that:—

“Twenty years have wrought changes in the list of wheat-growing States that are suggestive and even startling. . . . Facts showing the decrease of yield in every State would be equally striking, and more sadly suggestive. . . . Many gloomy reports and forebodings of failure have come from the ‘Golden State.’”⁹

The prophet says: “The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.”¹⁰

J. F. Wolfinger, of Milton, Pa., in the N. Y. *Tribune*, Nov. 17, 1868, says:—

“That our apple trees bear less and poorer fruit than they did thirty and forty years ago, is generally true, and as generally regretted. And the real causes of the apple tree failing are, as yet,

⁸ Matt. 13 : 8.

⁹ “Facts for the Times,” 4th edition, pp. 81, 82.

¹⁰ Joel 1 : 12.

involved in mystery, and open to dispute. . . . I am inclined to think that want of manure, and want of proper ground culture, and the changes of our climate from moisture to a hot, scorching dryness, and the prevalence of insects, are the real causes of our apple-trees' failing to produce plentiful crops of fine fruit as they did in generations gone by."¹¹

The prophet Joel also speaks of destructive insects that should come, and then points to the great destruction from the Almighty when the day of the Lord is at hand.¹²

The "Eighth Census Report" has the following:—

"In some instances, whole armies of destructive insects have rendered the labors of the husbandman unprofitable or fruitless. The wheat midge, the chinch-bug, and the army worm, besides those that have for years preyed on the products of the orchard and garden, occasion the loss of millions of dollars annually."

The New York *Tribune*, Aug. 18, 1868, said:—

"Of these great scourges, the grasshopper, the Colorado potato-bug, the chinch-bug, the strawberry grub, and the curculio, no preventives that can be generally applied are as yet known. We may say positively that destructive insects are increasing every year, and that they destroy as great an amount of food as is saved."¹³

The Last Generation.

The generation spoken of by our Saviour in Matt. 24 : 34 which "shall not pass till all these things be fulfilled" must be the generation living in the last time, the generation which hears the message of the soon coming of the Lord, based upon the signs. This special message for the last generation is founded upon the fulfillment of the prophecies and signs seen in the last days, in heaven and earth, as well as the conditions found in nature and among men in religion and politics. This is in perfect harmony with the prophecies spoken in old times by the holy men

¹¹ "Facts for the Times," 3rd edition, pp. 174, 175.

¹² Joel 1 : 4, 15.

¹³ "Facts for the Times," 3rd edition, p. 176.

of God. Jesus says : " Heaven and earth shall pass away [how evident it is that the earth is growing old and ripening for its final dissolution], but my words shall not pass away."

The word of God is the only enduring ground on which we can build. Then let us hold fast the word of God and not hold on to earthly possessions and the traditions and opinions of men, which at last will fail us. Jesus says : " Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." ¹⁴ But " whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." ¹⁵

Coming of the Son of Man.

It is reasonable that we should now look for the coming of our Lord, although we know not the day and the hour. The time is hidden from us in order that we may watch. " But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." " And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not." ¹⁶ " Blessed are those servants, whom the Lord when he cometh shall find watching." " And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." ¹⁷

" But as the days of Noe were, so shall also the coming of the Son of man be." ¹⁸ The Lord describes very plainly the condition that will be found among men on the earth in the last days before his coming. Then the last

¹⁴ Matt. 10 : 32.

¹⁵ Luke 9 : 26.

¹⁶ Luke 12 : 39, 40.

¹⁷ Luke 12 : 37, 38.

¹⁸ Matt. 24 : 37.

warning message is sounding and the time of grace and of the gospel is near its close. Then Jesus comes to judge, because God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."¹⁹

Condition of the People before Jesus Comes.

Jesus does not say that the condition among men in all respects will be the same as it was in the days of Noah, but he mentions plainly in what respects it will be like that time.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*"²⁰

The people will be given to surfeiting and drunkenness, and they will be so busy planting and building, buying and selling, that they will have little or no time to consider the word of God. That this really is the case now is plainly seen, for there has never been in the world such a bustle in building and trading as is seen at the present time. It looks as though men were vying with each other to fulfill the prophecy of Jesus, and in a great hurry to do it, and be done with it, that the word of God may be fulfilled and the end come.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

¹⁹ Acts 17 : 31.

²⁰ Luke 17 : 26-30.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." ²¹

Surfeiting, drunkenness, and anxious care for this life are the sins which will be most prominent in the last days and which we therefore must be most careful to shun. Blessed are those who give heed to the divine word and thus learn to watch and pray and wait for the coming of his Lord!

Who Will Be Saved From This Evil Generation?

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come." ²²

There are several events connected with the coming of Christ. One of these is the closing of his work as high priest in the heavenly sanctuary. When Jesus ceases to be a mediator and advocate, then probation ceases. No man can enter into the heavenly temple, consequently the ministration ceases. ²³ Then the seven last plagues are poured out. ²⁴ As the seventh plague closes, Christ is revealed. ²⁵ The many millions who have rejected the message of mercy pray (alas, they pray too late) to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Now when we are warned to be ready for the coming of Christ, it has reference above all things to the close of probation, because he that is ready then is ready ever afterward. Then these words of the Lord are applicable: "He that is unjust, let him be unjust still . . . and he

²¹ Luke 21:34-36.

²³ Rev. 15:5, 8.

²⁶ Rev. 16:15, 13; 6:14-17.

²² Matt. 24:40-42.

²⁴ Verses 1, 8.

²⁶ Rev. 6:16.

that is holy, let him be holy still." ²⁷ Then Christ comes in the clouds of heaven. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." ²⁸

At the very moment when probation ceases, believers and unbelievers may be working together; one class is accepted by the Lord, and the other rejected. Then the plagues begin to fall on one, while the other is free, and thus they are forever separated. The Lord will protect and keep those who fear and love him, that they may greet their Lord with joy when he comes. But the plagues will fall on those who receive the mark of the beast and worship his image. ²⁹ Those who receive the last message of mercy and thus gain the victory over the beast and his image, Jesus will take to the heavenly mansions, where he has prepared a place for them, ³⁰ and where they shall sing the song of Moses and the song of the Lamb. ³¹

To the godly the Lord says:—

"Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." ³²

The prophet declares: "He that walketh righteously, and speaketh uprightly . . . he shall dwell on high, his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty." ³³ When the field no longer yields its increase, and when the waters become

²⁷ Rev. 22: 11.

²⁹ Rev. 16: 2.

³¹ Rev. 14: 9; 15: 1-3.

²⁸ Verse 12.

³⁰ John 14: 2, 3.

³³ Isa. 33: 15-17.

³² Ps. 91: 5-10.

blood,⁸⁴ God will take care of his children and support them while they remain on the old earth, just as he kept the children of Israel when they walked through the wilderness.

Two Classes of Servants.

The reception and rejection of the last message will develop two classes of servants on the earth before the coming of Christ. The first class he calls faithful and wise servants who give the household meat in due season.

“Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing.”⁸⁵

The other class our Saviour compares to an evil servant who says in his heart, My Lord delayeth his coming.

“But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”⁸⁶

These words are easily applied. Those servants, or ministers, who reject the warning message, and preach peace and safety, will indulge in the pleasures of the world like most of the people at the present time. They laugh at the danger, and drink deep draughts of the alluring cup held out by the world. They dream of coming glory and golden days on a sin-cursed earth, but their expectations are not founded upon the word of God, therefore they will be sadly disappointed when the Lord comes. Their end will be destruction.

⁸⁴ Joel 1 : 16-20; Rev. 16 : 4.

⁸⁵ Matt. 24 : 45, 46.

⁸⁶ Matt. 24 : 48-51.

To wait for the coming of the Lord can in no wise be counted sectarianism, because no doctrine or duty is more plainly pointed out in the word of God by the prophets, evangelists, and apostles. All the servants of the Lord in past ages have looked upon the glorious revelation of Christ as an event of the greatest importance. Indeed, there is no point of doctrine on which all Christian churches in past ages have been more fully agreed than this.

Jesus speaks to us through his word, through the fulfillment of the prophecies, and the signs of the times, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."³⁷ Blessed is he who from the depth of his heart can answer, "Amen. Even so, come, Lord Jesus."³⁸

³⁷ Rev. 22 : 12.

³⁸ Verse 20.



PART II.



PROPHECIES OF THE APOSTLES.

INTRODUCTION.

LIKE the prophets and our Saviour the apostles have also in many places and different ways declared things which would take place in the future, and the fulfillment of these declarations has clearly proved their divine mission.

In order to know what we must believe and teach, we do not need the help of history except in those things that pertain to the prophecies. Every point of doctrine is presented so plainly in the Bible that no one who is willing to search it need be mistaken. One or two statements from the Scriptures are better than a hundred statements from history. But prophecy is history of future events written in advance ; consequently it is necessary to seek for its fulfillment in history written after the events have been fulfilled.

We cannot say that every event is recorded in the many profane and sacred ancient and modern histories ; but the greatest and most important events are clearly presented, and the different historians agree in their statements. The events pointed out in the sure word of prophecy are some of the most important in the history of the human race. Thus the way is open for us by study and comparison to obtain a clearer idea of the prophetic word. And the more we study it, the more we are convinced of the divine origin of the Bible. For none but the God of heaven can clearly reveal future events.

The apostle Paul has added his portion to the prophetic word as well as have Peter, James, and John. No apostle

had greater zeal for Christ and the Christian religion than had Paul. He was therefore deeply moved when in the Spirit he saw the great apostasy among the Christians, and he warned against it on every suitable occasion. He also labored to impart to the disciples true conceptions, so that they could be able to distinguish clearly between truth and error.



CHAPTER I.

PEACE AND SAFETY.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace and safety*; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."¹

The day of the Lord here spoken of is the time when the Lord himself descends from heaven with the voice of the archangel and the trump of God, when he wakes the dead, changes the living saints, and gathers all the elect to take them home to the heavenly city.²

The day of the Lord does not come as a thief upon those who watch, but upon those who say, *Peace and safety*, and they shall not escape the trouble or woes that come with the seven last plagues. In vain do they call to the mountains and rocks to fall upon them and hide them from the piercing looks of Him who sitteth on the throne.³ It is too late then to escape the terrible judgments of God.

A Pleasing Fable.

The peace and safety cry which is deceiving so many in the last days is definitely spoken of by the prophets. In the last days many people shall go up to the mountain of the Lord's house. They are nominally Christians while they are far from following Christ. "And many people shall go and say, Come ye, and let us go up to the mount-

¹ 1 Thess. 5 : 1, 2.

² 1 Thess. 4 : 16, 17.

³ Rev. 16 : 6.

ain of the Lord. . . . And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."⁴

This is exactly what people say in the last days. This is a popular fable which is being proclaimed in the name of the Lord and passed as his word, while the people are blinded and more willing to believe a falsehood than the truth. The great nations are using their best energies for the manufacture of swords and weapons of war, and are expending more means for war than for any other thing, while millions of men are kept drilling for war. The people have never seen such terrible armies and navies and murderous weapons, and yet most men are inclined to believe the great peace and safety cry sounding from thousands of pulpits in the land.

Isa. 2 : 2-5 is evidently a prophecy of what the people will say in the last days, while the rest of the chapter contains a statement of what the Lord will say. In the sixth verse the Lord through the prophet rebukes the hypocrisy of the people. In the remaining part of the chapter he speaks of the great day of the Lord which shall bring terror upon the people. Then shall they "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."⁵

The prophet Micah prophesies of the same safety cry.⁶ But in the sixth verse and onward we read what the Lord says.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount

⁴ Isa. 2 : 3, 4.

⁵ Isa. 2 : 21.

⁶ Micah 4 : 1-5.

Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion ; the kingdom shall come to the daughter of Jerusalem."⁷

The Lord will gather the remnant of his people. Their opposers persecute them and treat them badly in the last days. They will be driven out and scattered over the earth. But the Lord will send his angels and they "shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."⁸ Then they will be a strong nation when they obtain immortality, and the Lord shall reign over them even forever. Then the first dominion, which Adam lost by the fall, shall come to the daughter of Zion (the elect of God).

Preparation for War.

The prophet Joel speaks of the same time as Isaiah and Micah. He says : "Proclaim ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : Beat your plowshares into swords, and your pruninghooks into spears : let the weak say, I am strong."⁹

This is the word of God, and it is plainly fulfilled before our eyes. The deceptive message of peace and safety is unfulfilled. In the year 1878 the great powers in Europe paid out about five hundred million dollars for preparations for war, and these enormous expenses have been greatly increased since. The expenses for the army and navy in France alone amounted in the year mentioned to more than one hundred and twenty-one million dollars.

"The following is the latest compiled list of men, horses, and cannon held in readiness for war emergencies by the powers of Europe. The figures given represent the standing armies of the countries mentioned. In case of war these numbers could be swelled indefinitely :—"

⁷ Micah 4 : 6-8.

⁸ Mark 13 : 27.

⁹ Joel 3 : 9, 10.

Russia.....	1,519,810 men.	Austria.....	856,980 men.
Russia.....	181,000 horses.	Austria.....	85,125 horses.
Russia.....	2,084 cannon.	Austria.....	1,600 cannon.
Germany.....	835,000 men.	England.....	478,800 men.
Germany.....	96,000 horses.	France.....	300,000 men.
Germany.....	2,022 cannon.		

“The remaining states of Europe make up with the above a total of about 5,000,000 men.”¹⁰

But in order to get a true idea of the military power of Europe, it is necessary to understand that the standing army, for instance in Germany, is made up of the troops of eight years. To this belongs every able-bodied man from twenty-two to thirty years old. But in time of war the government can call out all able-bodied men from eighteen to forty-five years old. The same is the case in the Scandinavian and other countries. This shows that these kingdoms in time of war can put into the field an army three times as large as the standing army. Consequently it is no extreme statement when some have calculated that Europe could call out an army of fifteen million men.

Mr. Krupp's gun-factory in Germany has become renowned all over the world. Many thousand workmen are employed, and there is never any lack of employment. He has manufactured guns weighing seventy-two tons, thirty-two feet long, carrying a ball that is over fifteen inches in diameter. They are made of steel throughout and can shoot a ball weighing 1660 pounds, fifteen miles.

Concerning the use of dynamite in war, *Harper's Weekly*, of March 29, 1884, had an article in which it describes a newly invented gun designed for throwing dynamite. It describes the gun as a brass tube four inches in diameter, and forty feet long, operated by compressed air, which obviates the danger of premature explosion by the use of powder. It says:—

¹⁰ “Facts for the Times,” 4th edition, pp. 275, 276.

"It consists of a cartridge of dynamite inclosed in a case of soft metal. Attached to the base is a wooden sabot, the frustum of a cone designed to act like the feather on an arrow to guide the projectile in its flight. A percussion fuse in the front explodes the cartridge when it strikes. One shot would destroy any ship afloat, and, dropped into a battalion of men, would act upon them like the explosion of a powder-mill.

"The gun can be made at any well-equipped machine shop, rapidly and cheaply. It is so light that it can be easily transported by sea or land, and promises to make a most formidable weapon in future warfare."¹¹

A ball of this gun will penetrate armor plating twenty-eight inches thick, and heavier plate no ship can carry. Thus the terrible iron-clads will at last be entirely worthless.

Torpedoes have also been invented which can run through the water below the surface. They fasten themselves to the ship to be destroyed and are powerful enough to blow up the largest and strongest of them. These torpedoes are fired by electricity.

Nearly every day the papers contain statements of some infernal machine or dynamite explosion or attempt to destroy.

The outlook is not better now (1894) than in past years. The spirit of hatred and murder is at work all over the world. Russia is increasing her forces and intriguing to get hold of Turkey and India. Germany and France are watching a favorable opportunity to fly at each other's throats. There are tumults in Italy, wars in South America and Africa, and anarchistic demonstrations in every civilized country.

And yet people continue to preach peace and safety and claim that most people soon will be good.

Children of Light.

"But ye, brethren," says the apostle, "are not in darkness, that that day should overtake you as a thief.

¹¹ "Facts for the Times," 4th edition, p. 276.

Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness. Therefore let us not sleep, as do others ; but let us watch and be sober." ¹²

The brethren here spoken of are Christian believers who live on the earth when the day of the Lord comes. The day of the Lord does not come upon them as a thief because they are not in darkness. They have given heed to the sure word of prophecy as unto a light shining in a dark place. They have observed the signs of the times and believe that the day of the Lord is near. They are not taken by surprise when the day of the Lord comes, because they have waited for it with longing hearts. They know that it brings darkness and tribulation upon the earth. Their only hope is that Jesus will come and deliver them out of all danger and tribulation.

These souls are the children of light and the children of the day. They are not of the night nor of darkness. They do not walk in lasciviousness and worldly lusts. They are not carried away with surfeiting and drunkenness. They live "soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." ¹³ They do not sleep as do others, but they watch and are sober. While others waste their time reading novels or in riot and revel, they search diligently the word of God. They pray earnestly to the Lord that he may guide them by his Holy Spirit. They do not rest until the clear rays from the heavenly sanctuary shine upon their path, and the love of God in Christ fills and rejoices their hearts. Surely, the day of the Lord will not come upon them as a thief, but they will rejoice with joy unspeakable and full of glory when their Lord and best Friend shall be revealed.

¹² 1 Thess. 5 : 4-6.

¹³ Titus 2 : 12, 13.



The Pope Entering St. Peter's.

CHAPTER II.

THE GREAT APOSTASY.

IN his second epistle to the Thessalonians the apostle prophesies of the great apostasy and of the man of sin, or son of perdition, who shall arise through it. Some of the brethren had misunderstood some parts of the first epistle of the apostle. They supposed that the day of the Lord would come before the fulfillment of the plain predictions of the word of God. The apostle did not want them to be deceived by any means. He therefore now instructed them more definitely concerning the great apostasy which should precede the day of the Lord.

“Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.”¹

Just as surely as the man of sin was about to come in the days of the apostle, just so surely this prophecy has now been fulfilled. Those who are looking for the fulfillment of this prophecy in the future are looking for something that will never take place. Paul is here speaking of the same power that is presented in the prophecy of Daniel by the little horn,² and in Revelation by the beast with seven heads and ten horns.³ And this power is the papacy.

¹ 2 Thess. 2:3, 4.

² Dan. 7:19-26.

³ Rev. 13:1-10.

Paganism Hindered the Man of Sin.

“For the mystery of iniquity doth already work : only he who now letteth will let until he be taken out of the way.”⁴ (The Danish and Swedish translations read : “Only until he who now keeps him back is taken out of the way.”) That mystery of iniquity which already worked in the days of the apostle it would be folly to look for in the 19th century.

The great apostasy which already in the days of the apostle worked so powerfully was brought about by leading brethren who departed from the faith and drew many disciples after them. Learned men with great influence professed to believe in Christ and were baptized. Thus they were received into the church. But their hearts were not filled with the love of Christ, for the apostle says that they were grievous wolves who did not spare the flock.⁵ Such apostasies did not become less but more numerous in process of time. The churches were filled more and more with unconverted, nominal Christians until the majority of the members of the church were unbelieving, worldly people. At last the mystery of iniquity stepped forward fully developed as the “man of sin,” or “son of perdition,” in the form of the papacy. When paganism was taken out of the way, it made room for the papacy. And when the Roman emperors moved from Rome to Constantinople, there was indeed a golden opportunity for the papal see to be established on the seven hills of Rome.

“Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time.”⁶

There was a power in the days of Paul (paganism) which held or hindered the man of sin. When that power was taken out of the way, then that wicked power, the papacy, would be revealed in his time.

⁴ 2 Thess. 2 : 7.

⁵ Acts 20 : 29, 30.

⁶ 2 Thess. 2 : 5, 6.

In Revelation, chapters twelve and thirteen, several symbols are presented. Among these a great red dragon is mentioned as a symbol of pagan Rome, and a beast with seven heads and ten horns as a symbol of papal Rome.⁷ The dragon stood in the way of the beast, or held it back. But as soon as the dragon gave the beast "his power; and his seat, and great authority,"⁸ then the man of sin, or the papacy came forth fully developed. Then there was nothing more to hold it back.

All Protestant Bible expositors agree that the first beast of Revelation 13 is a symbol of the papacy, and this view is sustained by many clear evidences. The man of sin, or the papacy, had to wait until paganism was taken out of the way before it could take its seat on the throne of Rome. When papal Rome succeeded in this, it was in a good position to develop its ecclesiastical power and to extend its supremacy over the nations of the earth, just as pagan Rome before this had extended its temporal scepter over all the world.

Rise and Development of Paganism.

After the fall God instructed man in regard to the true worship. He told them to worship the only true God, the Creator of all things.

In order to obtain forgiveness of sin the people should bring an offering. They should confess their sins with an honest purpose to turn away from sin and to serve the true and living God. They should pour out the blood of the offering, and through this type look forward to the Lamb of God that takes away the sin of the world.

Thus through the grace of God they could obtain forgiveness and hope of eternal life. The Lord would be

⁷ Rev. 12:3; 13:1. This will be more fully explained in Part IV of this book.

⁸ Rev. 13:2.

merciful to them for Christ's sake, just as he is merciful to us when we believe in him whom he has sent to be the Saviour of the world.

But most men despised the instruction of the Lord. They worshiped the creature instead of the Creator. First they worshiped the sun, moon, and stars. Then they worshiped other things such as fire, water, and different animals. They "changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." ⁹

The eternal power and invisible things of the Creator are clearly seen and understood by his works, as well as by his word. But the people also turned away from the instruction which is obtained by beholding the works of the Lord in creation. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; even his eternal power and Godhead; so that they are without excuse." ¹⁰

Instead of glorifying God and being thankful, they made images of men and beasts and worshiped the works of their own hands. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." ¹¹

This was the condition of the world in the days of Paul. The Romans had a temple which was dedicated to all their gods. This was called Pantheon. The Greeks worshiped about thirty thousand different gods. The Egyptians and other people at that time had also several thousand false gods. ¹²

⁹ Rom. 1 : 25.

¹⁰ Rom. 1 : 20.

¹¹ Rom. 1 : 21-23.

¹² Cyclopaedia of Religious Knowledge, art. Idolatry.

In the days of the apostles the Roman Empire filled the world. The Romans were proud of their victories, and looked upon the religion of all other people as something inferior. Their laws against those who differed from them in their religious opinions were very severe. One paragraph read as follows: "No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods unless they are recognized by the public laws."¹³

If any man professed the name of Christ, he virtually set himself against the Roman government. If he looked upon Christ as the highest good, it would be looked upon as high treason, because to every true Roman the Roman state was the highest idea of good.

The Christians were called atheists because they denied the Roman gods, and they were accused of high treason because they denied that the state had any right to judge in man's relation to God.

Paganism Taken Away.

When the glad tidings of salvation through the death and resurrection of Christ were proclaimed, many adherents were gained not only among the Jews, but also among the Gentiles. The miracles performed in connection with the proclamation of the gospel as well as the self-denying and noble life of its adherents, made a deep impression on many, and thousands turned away from their idols to serve the living and true God.

The prince who has power over the children of unbelief could not endure this. The wrath of Satan was great when he found that he lost so many of his adherents. The Christians were persecuted with great cruelty, and thousands were murdered. But this only resulted in advancing in-

¹³ Neander's "Church History," Vol. i, pp. 86, 87.

stead of hindering Christianity. The blood of the martyrs became the seed of the church.

The evil spirit tried therefore to hinder the work of God in another way. It introduced a counterfeit Christianity. Pagan philosophers mingled their fables with the doctrine of Christ. Pagan ceremonies and manners were introduced. The majority of the church members became worldly-minded. Prominent and learned men came into the church.

In the fourth century the emperor Constantine embraced Christianity. Thus at last it became an honor, instead of a shame, to be called a Christian. The general Christianity became so lifeless that it resembled the world a great deal more than it did Christ. It was no wonder, then, that the world honored Christianity because the world loves its own.

The different peoples and tribes of Europe and northern Africa embraced Christianity little by little. The last pagan powers standing in the way of the supremacy of the Christian Church were France and England. Both of these kingdoms adopted the so-called Christianity A. D. 508.¹⁴

Thus Christianity apparently gained the victory. The bishop of Rome rose in esteem and power. Those who still clung to paganism hindered evidently the progress of Christianity as much as they could, but the most of the kingdoms on earth acknowledged it.

We have therefore good reason to say that that which stood in the way of the full development of the papal power had been taken away by this time. The most prominent powers of Europe had turned away from paganism. The door was now wide open for its abominations to be continued in another form, and when we look close, we shall soon find that the Christianity of the Catholic Church was and is nothing but paganism baptized.

¹⁴ "Thoughts on Daniel and the Revelation," pp. 264, 265.

The Man of Sin.

“Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”¹⁵

By comparison it is easily seen that “the man of sin” denotes the same power as the little horn in Daniel 7. The man of sin should be revealed when pagan Rome was taken away. The little horn should come up between the ten horns, or divisions of the Roman kingdom, when it was broken in pieces. The man of sin should exalt himself above all that is called God, or that is worshiped. The little horn (the papal power) should speak great words against the Most High.¹⁶

The apostle called the man of sin “that wicked” or lawless power. Daniel says that he should think to change times and laws. Paul testifies that the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming.¹⁷ Daniel says that the beast should be destroyed and given to the burning flame.¹⁸

Justin Martyr, who lived in the second century, looked upon the man of sin as a symbol of the same power that is symbolized by the little horn. Ireneus believed and taught the same. Tertullian, who lived at the close of the second century, says :—

“Who can it be that is to be taken out of the way except the Roman state, the division of which will produce an antichrist, and then shall the wicked be revealed.”

Chrysostom writes in one of his homilies on this subject, speaking of that which hindered the appearing of antichrist :—

“When the power of the Roman kingdom is taken away, then shall he come, and this is very reasonable, because no one can easily arise as long as the fear of this government makes any im-

¹⁵ 2 Thess. 2 : 3. ¹⁶ Dan. 7 : 25. ¹⁷ 2 Thess. 2 : 8. ¹⁸ Dan. 7 : 11.

pression. But when this is taken away, he will endeavor to take the vacant throne, and to get possession of all power both divine and human."

It is easily seen now who has tried to appropriate to himself all power both divine and human.

He Sitteth in the Temple of God as a God.

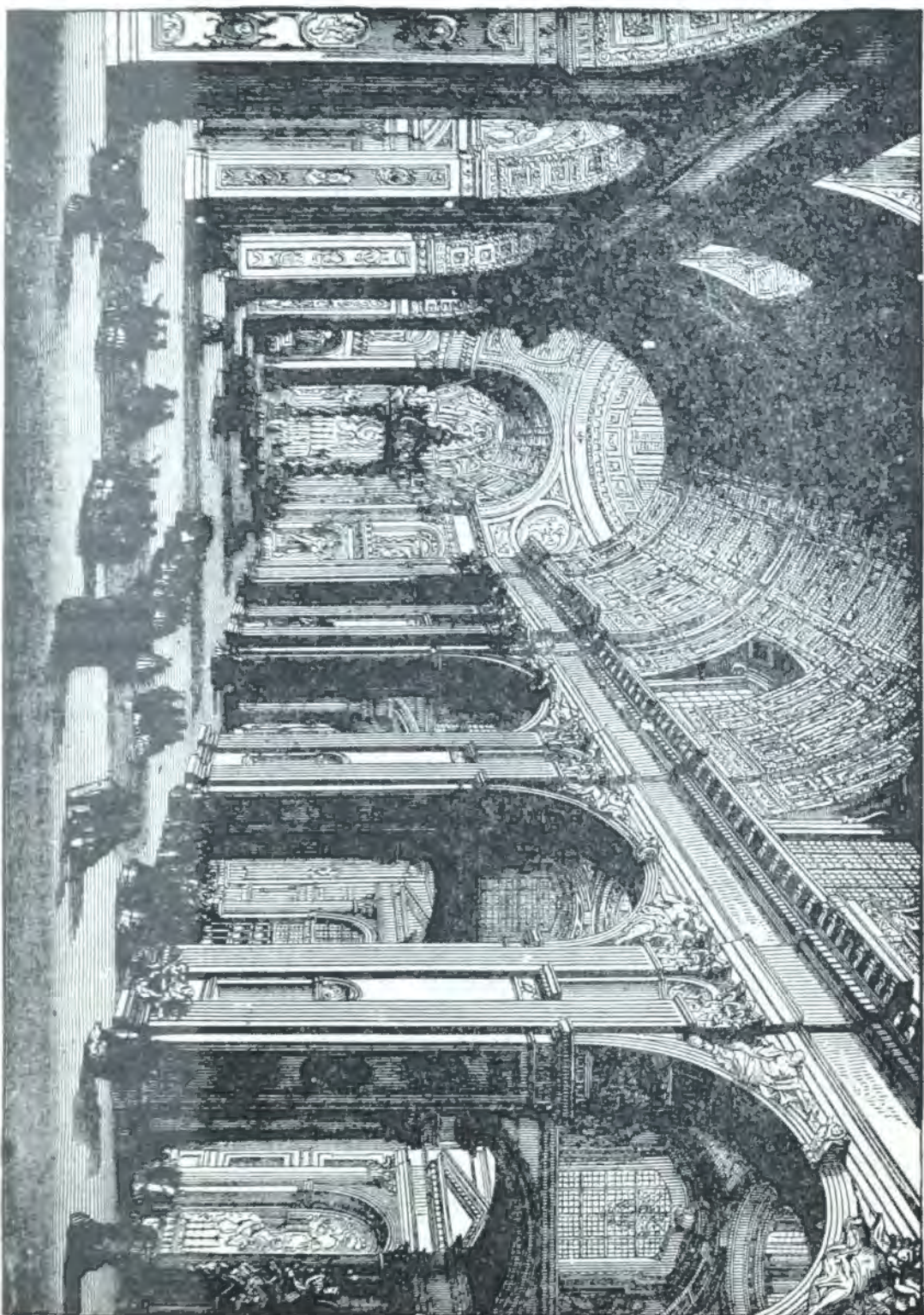
"Who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple of God, showing himself that he is God." ¹⁹

No one can sit in the temple of God and show himself to be God more than the pope has already done. According to his profession, he is a Christian bishop. His sitting in the temple of God indicates clearly that he has taken his seat in the Christian church. The church of Rome was from the beginning a Christian church. In this the pope sits as God, especially when he is ordained. Then he sits on the high altar in St. Peter's church, making the altar his footstool, and in this position he pronounces the blessing.

The pope exercises at all times divine authority in the church. He claims to be God and appropriates to himself divine titles and prerogatives, such as holiness and infallibility. He claims that the power of the pope is greater than all human power, and extends over heaven, earth, and hell. The pope can do whatsoever he pleases, even unlawful things.

Just as Satan through paganism deceived men, and led them to worship and exalt created things and the work of their own hands above the Creator, so he introduced a system of Christianity equally idolatrous. The pope was called God on earth, and was worshiped as the vicar or representative of Christ. In other respects the form of service was also far more pagan than Christian.

¹⁹ 2 Thess. 2 : 4.



St. Peter's, Rome.

Concerning this we read in the Lutheran articles of faith : —

“ This thing shows clearly that he is the true antichrist who has opposed and exalted himself above and against Christ, since he will not suffer the Christian to be saved except by the help of his power, which nevertheless is nothing, neither ordained nor commanded by God. This is exactly to oppose and exalt himself above God as St. Paul says in 2 Thess. 2 : 4. Such things are not done, neither by the Turk nor the Tartar, however great enemies they are to the Christians, but they suffer those who please to believe in Christ, and exact outward taxes and obedience of the Christians.

“ But the pope will not allow this faith. He says the people must obey him, then they will be saved. This we will not do, but rather die in the name of God. All this comes from the fact that he is supposed, according to divine rights, to be the head of the Christian church. It was therefore necessary that he should exalt himself to be like unto and even above Christ, and receive honor as the head, and after that as the lord of the church, and at last, of all the world just like a god on earth, until he even ventured to command the angels in heaven.

“ When we separate the doctrine of the pope from the Holy Scriptures, or place and hold them opposite to each other, it appears that the doctrine of the pope in the first place is taken from the imperial pagan court and treats on temporal questions of law and judgments which his decrees show. In the next place it treats of ceremonies concerning churches, dress, food, persons, and all kinds of children's play, mummary, and nonsense above all measure. But with all this is found nothing at all about Christ, faith, and the commandments of God.

“ At last nothing is found there but sheer deviltry, when he, above and contrary to God, exalts his falsehood about the mass, purgatory, monastic system, self-chosen works and worship, which all together make up the true papacy ; condemning, killing, and tormenting all Christians who do not exalt and honor these abominations of his above all things.

“ Therefore, no more than we can worship the devil himself as Lord or God, no more can we suffer his apostle, the pope or antichrist, as head or Lord in his rule. For to lie, to murder, to

destroy both body and soul eternally is really his papal rule as I have shown in many books." ²⁰

Of the power and supremacy of the papacy, we read in the same book : —

"The pope glories in several things: 1. That he by divine rights is the head of all the other bishops and priests in all Christendom. 2. That he has by divine rights both swords, that is, he has power to instate and depose kings, arrange temporal governments, etc. 3. He says that it is our duty to believe this or we will lose eternal bliss. And this is the reason why the pope calls himself and glories in being the vice-gerent of Christ on earth. We believe and are of the opinion that these three articles are erroneous, wicked, tyrannical, and very destructive to the Christian church." ²¹

What better proof do we need that the papal power is the man of sin who "as God sitteth in the temple of God, shewing himself that he is God"? Who can truly believe in Christ the humble Nazarene who never used temporal power, and never did anybody any harm, but went about doing good to all, and at the same time believe that the pope is his representative empowered to use all ecclesiastical and temporal authority? And this they say it is our duty to believe under pain of the loss of eternal bliss.

The Papacy Exalts Itself above God and His Worship.

Another evidence showing that the papal power is the man of sin, is the fact that this power has assumed the right to make void the commandments of God and the worship ordained by him, and to introduce other commandments and an entirely different worship.

The bishop of Rome began to show his power at the close of the second century. According to the Bible the passover was celebrated on the fourteenth day of the first

²⁰ "Schmalcaldian Articles," par. ii, art. 4, part 5; "Konkordiebogen," p. 192.

²¹ Appendix to "Schmalcaldian Art.," par. 1; "Konkordiebogen," p. 211.

month in the time of the old covenant. But this day did not every year fall on the same day of the week. Many of the early Christians celebrated the passover although it was done away at the death of Christ, but they celebrated it at the same time as the Jews. The Eastern church continued to celebrate the passover at this time, but the Western church would observe it on the Sunday following the first new moon after the equinox of spring.

In the year 196, the bishop of Rome endeavored to compel all Christians to observe the passover, or easter, on Sunday like the Roman Church. This attempt, however, did not succeed before 325, when the great council of Nice ordained that the time for the celebration of the easter should be the same through all the Christian church according to the custom of the Romans.²²

This together with Constantine's Sunday law published in 321 contributed greatly to exalt the day of the sun. Constantine's Sunday law read as follows : —

" Let all judges, inhabitants of the cities, and artificers rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully attend to the business of agriculture ; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day ; lest by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us." ²³

After this time the Western church enforced Sunday keeping more and more. This succeeded so well that the Catholic Church at last as a proof of its power and authority could point to the fact that it had changed the Sabbath from the seventh to the first day of the week.

Of the presumption of the Catholic Church in this direction we read in the Augsburg Confession, art. 28, par. 9 : —

²² Dowling's "History of Romanism," p. 32; Andrew's "History of the Sabbath," pp. 274, 275.

²³ International Cyclopedia ; Chamber's Cyclopedia, art. Sabbath.

"They state that the Sabbath has been changed to Sunday, to all appearance contrary to the ten commandments, neither is there anything whereof they make so much ado as of the change of the Sabbath. Great, they say, must be the power of the church if it can exempt from keeping one of the ten commandments."²⁵

Just as the Lord presents the Sabbath as an everlasting sign of his divine power to create and to redeem, so the papal power presents the Sunday rest, which it has introduced in the place of God's Sabbath, as a mark of the power and authority of the church; and just as God has given his Sabbath to be a sign between him and his children for a perpetual covenant,²⁶ so the man of sin claims that those who keep Sunday do thereby acknowledge that the Catholic Church has power to change the commandments of God and the worship ordained by him, and to ordain other commandments and ordinances. In this particular the papal power has certainly exalted itself above God.

If any one should ask whether this is sufficient to prove that the papacy has exalted itself "above *all* that is called God, or that is worshiped," then we must answer, No. But before the reader has finished this and the two following chapters, he will, no doubt, see that the man of sin has exalted himself above all that pertains to God and his service.

Indulgences.

The Lord says: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."²⁷ Our Saviour testifies: "I am the way, the truth, and the life: no man cometh to the Father, but by me."²⁸ And the apostle says: "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."²⁹

²⁵ "Konkordiebogen," pp. 38, 39.

²⁶ Ex. 31: 13-17; Eze. 20: 12, 20.

²⁷ Isa. 43: 25.

²⁸ John 14: 6.

These texts show plainly that none but God can forgive sin, and that this forgiveness of sin can be obtained only through faith in Christ. But the Catholic Church teaches that no one can be saved without faith in the Catholic Church, and that the popes, being the successors of St. Peter, have power to forgive sin because Peter obtained the keys of the kingdom of heaven.

At first the indulgences consisted in remitting some penance for sin (punishment prescribed by the church). In the ninth century this remittance could be obtained for a certain sum of money. In the sixteenth century, Pope Leo X ordered that indulgences should be preached in all the Catholic churches. The money should be used for building St. Peter's church in Rome. On this occasion the preachers of indulgences went so far with their nuisance that it provoked all the noble people and gave rise to the Reformation.

The form of these indulgences was as follows : —

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me by these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred ; then from all thy sins, transgressions and excesses, how enormous soever they may be : even for such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account ; and I restore to you the holy sacraments of the church, to the unity of the faithful, and to the innocence and purity which you possessed at baptism ; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights, shall be opened ; and if thou shalt not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

According to a book, called the "Tax of the Sacred Roman Chancery," in which are contained the exact

sums to be levied for the pardon of each particular sin, we find some of the fees to be thus : —

For procuring abortion.....	\$1 82
For simony.....	2 54
For sacrilege.....	2 54
For taking a false oath in a criminal case.....	2 18
For robbing.....	2 90
For burning a neighbor's house.....	2 90
For defiling a virgin.....	2 18
For lying with a mother, sister, etc.....	1 82
For murdering a layman.....	1 82
For making a concubine.....	2 54
For laying violent hands on a clergyman.....	2 54
And so on. ³⁰	

Tetzel, a learned monk, a prior of the Dominicans, who excelled all others in the nefarious work of selling indulgences, taught the people that God had given all power to the pope, and that those papal indulgences had saved more souls than St. Peter with his sermons. He also taught that the indulgences saved not only the living, but also the dead.

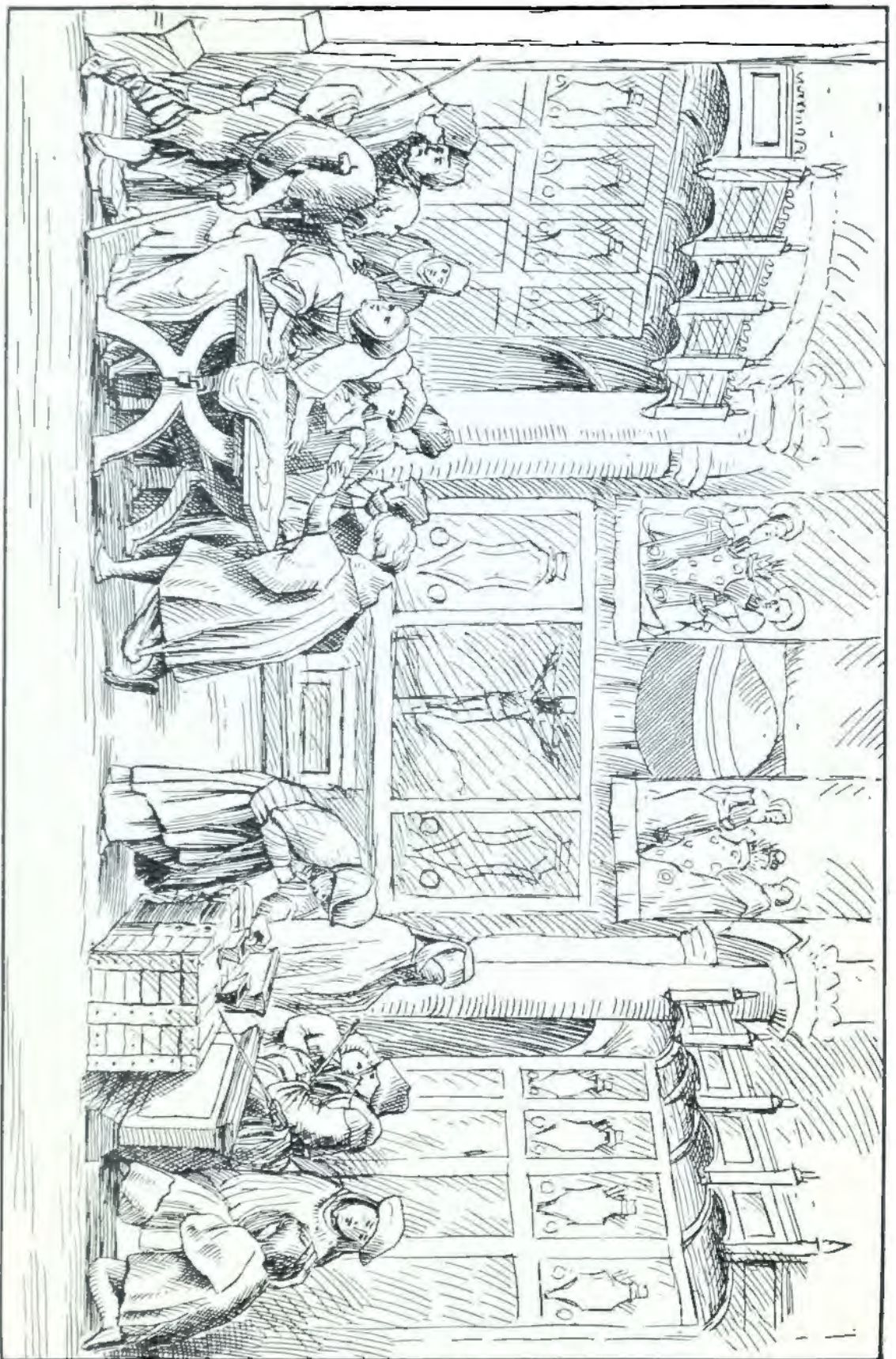
Tetzel said : " The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven." ³¹

But all were not deceived. Some even bought indulgences in order to oppose this wicked work.

" On one occasion a gentleman of Saxony had heard Tetzel at Leipsic, and was much shocked by his impostures. He went to the monk, and inquired if he was authorized to pardon sins in intention, or such as the applicant intended to commit? ' Assuredly,' answered Tetzel; ' I have full power from the pope to do so.' ' Well,' returned the gentleman, ' I want to take some slight revenge on one of my enemies, without attempting his life. I will pay you ten crowns, if you will give me a letter of indulgence that shall bear me harmless.' Tetzel made some scruples; they struck their bargain

³⁰ Religious Cyclopedia, art. Indulgences.

³¹ Dowling's " History of Romanism," book vi, chap. vi, par. 75.



The Sale of Indulgences.

for thirty crowns. Shortly after, the monk set out from Leipsic. The gentleman, attended by his servants, laid wait for him in a wood between Jüterbog and Trebbin,—fell upon him, gave him a beating, and carried off the rich chest of indulgence-money the inquisitor had with him. Tetzel clamored against this act of violence, and brought an action before the judges. But the gentleman showed the letter signed by Tetzel himself, which exempted him beforehand from all responsibility. Duke George who had at first been much irritated by this action, upon seeing this writing, ordered that the accused should be acquitted." ³²

What a shameful delusion these indulgences were! Such a work cannot be from God; it must be from the father of lies, and no better proof is needed that the papacy is indeed that man of sin of whom the apostle has prophesied in 2 Thess. 2 : 1-8.

Let us give heed to the word of God. Kindly and lovingly he speaks to sinners and invites them to come to Christ. May none of us reject his invitation, but with all our hearts seek him who is able to save our souls without money and without price.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." ³³

³² Dowling's "History of Romanism," p. 445.

³³ Isa. 55 : 1.

CHAPTER III.

THE MYSTERY OF INIQUITY.

FOR the mystery of iniquity doth already work ; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed." ¹

As already shown, the mystery of iniquity became fully developed when pagan Rome, or the dragon, gave his power and his throne to the bishop of Rome.² Paganism was full of iniquity, and the papacy was just as bad. But the last named power endeavored to hide its iniquity or throw a veil over the mystery of it. It placed a mask of godliness on its face, and put on the mantle of sanctity. The most wicked of men were called holy fathers, and they have not only exalted themselves above one of the commandments of God, but above all of them.

Impure and Anti-Christian Theology.

From the writings of the Catholics themselves we can learn best how they have tried to change all the commandments of God.

Oaths.— They teach that a criminal or a witness under certain circumstances should deny or conceal the truth. Concerning this, Liguori (one of the principal theologians of the Catholic Church, whose testimony in such things is considered valid) says :—

“ He may swear that he knows nothing, when he knows that the person who committed the crime committed it without malice.”

¹ 2 Thess. 2 : 7, 8.

² Rev. 13 : 2.

"When a crime is well concealed, the witness and even the criminal, may and even must swear that the crime has not been committed."

Adultery.—Liguori asks whether a woman, accused for the crime of adultery, which she has really committed, may deny it under oath? He answers: "Yes; provided that she has been to confession, and received absolution; for then," he says, "the sin has been pardoned, and has really ceased to exist."

Liguori maintains that one may commit a minor crime in order to avoid a greater crime. He says:—

"It is right to advise any one to commit a robbery or a fornication in order to avoid a murder."

Robbery.—"A servant has the right to rob his master, a child his father, and a poor man a rich."

"A poor man who has concealed the goods and effects of which he is in need, may swear that he has nothing."

Stealing.—"If any one steals small sums at different times, either from the same or from different persons, not having the intention of stealing large sums, nor of causing a great damage, his sin is not mortal; particularly if the thief is poor, and if he has the intention to give back what he has stolen."

"If several persons steal from the same master, in small quantities, each in such a manner as not to commit a mortal sin, though each one knows that these little thefts together cause a considerable damage to their master, yet no one of them commits a mortal sin, even when they steal at the same time."

Lying.—The theologians of Rome assure us that we may, and even that we must conceal and disguise our faith under certain circumstances.

"Though lying is forbidden, we may be allowed to conceal the truth or to disguise it under ambiguous equivocal words or signs, for a just cause, and where there is no necessity, to confess the truth."

Murder.—The Roman Catholics have not only the right, but it is their duty to kill heretics.

“Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be exterminated.

“Though the heretics who repent must always be accepted to penance, as often as they have fallen, they must not in consequence of that always be permitted to enjoy the benefits of this life. When they fall again, they are admitted to repent. But the sentence of death must not be removed.”³

Auricular Confession.

One of the most abominable and pernicious doctrines and customs of the Roman Catholic Church is the auricular, or secret, confession. The Catholic priests teach and require of those who come to the confession that being alone with the priest in the confessional they shall confess before him all their sins, all their secret and impure thoughts. If they are reserved, he places before them such questions that it is impossible for them not to reveal everything that is in their heart if they will speak the truth. They teach that he who does not reveal everything to his spiritual guide and obtain forgiveness will be eternally lost. Boys and girls, as well as men and women, must confess all the secrets in their hearts without any exception.

This auricular confession was first instituted at the twelfth general council A. D. 1215. This council was the fourth Lateran synod and was assembled in Rome. Pope Innocent III was chairman. The twenty-first canon (or rule) decreed that the faithful of both sexes should confess before the priest at least once a year. It was also decreed that the sacrament of the Lord's supper should be partaken of at the time of Easter. The sacrament was given immediately after the confession. Of the pernicious consequences of this secret confession, the historian says : —

³ “Fifty Years in the Church of Rome,” pp. 120-125.



The Confessional.

"He should have given me good advice, but he did not."

“The horrible disorders, seductions, adulteries, and abominations of every kind that have sprung from this practice of auricular confession, especially in Spain and other popish countries, are familiar to all acquainted with the history of popery for the six centuries that have transpired since the fourth council of Lateran. The details of individual facts on this subject are hardly fit to meet the public eye, though multitudes of them might easily be cited, derived not merely from the testimonies of Protestants, but from the admissions of papists themselves, and from the numerous though ineffectual laws that have been passed to restrain the practice of priestly solicitation of females at confession. Nor can this be a matter of surprise. The evil is inherent in the system. Let any person of common sense examine the list of subjects, and the questions for examination of conscience in any popish book of devotion, but more especially (if he understands Latin) the directions to young priests in Dens and other standard works for the study of popish theology; then let him remember that the subjects of these beastly inquiries are often young, beautiful, and interesting females; and that the questioners are men, often young and vigorous, burning with fire of passion, in some instances almost wrought up to frenzy by a vow of celibacy which they would be glad to shake off, and then he will cease to wonder that the confessional has so often been turned into a school of licentiousness, seduction, and adultery.”⁴

No one can calculate how many thousand persons this abominable custom has corrupted and seduced. This custom has now existed in the Catholic Church for more than six hundred years by the name of auricular confession. The Day of Judgment alone can reveal the mystery of cunning and iniquity of the great harlot in this direction.

Wickedness of the Clergy.

Although the clergy of the Roman Church boast of the infallibility and holiness of their church, yet the fact remains that no church can be found with a clergy so immoral and corrupt.

Pope John VIII was a blood-thirsty and cruel monster. He filled the papal see from A. D. 872 to 882. By him

⁴ Dowling's "History of Romanism," book v, chap. x, par. 92.

Charles the Bald was crowned and made emperor with great solemnity in the church of St. Peter in Rome, Dec. 25, 875. When Athanasius, bishop of Naples, put out the eyes of his own brother Sergius, duke of the same city, and sent him in that state to the pope to answer to a charge of rebellion against the holy see, the heartless wretch commended the unnatural barbarity and promised to recompense him for so meritorious an act. But soon after this the bishop seized upon the vacant dukedom and in his turn was excommunicated by the pope.

“Subdued by the terror of the spiritual thunder, the refractory bishop and duke sent to implore absolution of the pope, but the blood-thirsty pontiff sent him a reply that the only terms upon which he would grant him absolution were that he should deliver to his vengeance several men, of whose names he sent him a list, and that he should cut the throats of the rest of the pope’s Saracen enemies in the presence of his legates. Such was the cruel spirit of this professed disciple of the Prince of Peace, and link in the unbroken chain of apostolical succession!”^b

John XI was the bastard son of his holiness pope Sergius III. He was made pope A. D. 931, and occupied the papal see one year. His successor in the office was John XII. He was raised to the popedom at the age of eighteen years. He was a monster of cruelty and wickedness. He kept concubines and increased their number with his father’s concubines and his two sisters. The people of Rome complained to the emperor Otho, whereupon the pope was solemnly tried and deposed. When Otho arrived at Rome, the pope fled from the city. The emperor summoned him to appear, and sent him a letter wherein he said: “Know, then, that you are accused not by some few, but by all the clergy as well as the laity, of murder, perjury, sacrilege, and incest with your own two sisters, etc., etc. We therefore earnestly entreat you to come and clear yourself from these imputations.”

^b Dowling’s “History of Romanism,” book iv, chap iv, par. 31.

To this letter his holiness returned the following laconic answer: "John, servant of the servants of God, to all bishops: We hear that you want to make another pope. If that is your design, I excommunicate you all in the name of the Almighty, that you may not have it in your power to ordain any other, or even to celebrate mass."

The emperor and the council deposed nevertheless "this monster without one single virtue to atone for his many vices," as he was called by the bishops in the council, and elected a successor. Let it be remembered, that this monster John XII is reckoned in the regular line of the popes.

"No sooner had the emperor Otho left Rome, than several of the licentious women of the city, with whom Pope John had been accustomed to spend the greater portion of his time, in concert with several persons of rank, conspired to murder the new pope, and to restore John to his see. The former was fortunate enough to make his escape to the emperor then at Camerino, and the latter was brought back in triumph to the Lateran palace. Upon his return Pope John seized upon several of the clergy who were opposed to him, and inflicted on them the most horrible tortures. Otger, bishop of Spire, was whipped by his command till he was almost dead; another, cardinal John, was mutilated by having his right hand cut off, and Azo by the loss of his tongue, nose, and two fingers. But these horrible enormities were not permitted to continue long. Shortly after his return to the city the pope was killed on account of his immorality." ⁶

These excesses are also spoken of by Catholic authors and severely blamed.

Nothing less could naturally be expected than that many of the clergy would follow their leaders in the path of vice, and to this, history also fully testifies.

"In the tenth and eleventh centuries, concubinage was openly practiced by the clergy, and it was regarded by popes and prelates as a far less crime to keep a concubine than to marry a wife." ⁷

⁶ Dowling's "History of Romanism," book iv, chap. iv, par. 35.

⁷ Dowling's "History of Romanism," book iv, chap. iv, par. 41.

In the year 1163 Henry II, king of England, summoned a great council at Westminster to consider how they could punish the crimes of the clergy because the papal primate would not consent that when a clergyman was degraded for any crime he should be delivered up to the civil power. The king opened the meeting with an excellent speech in which he complained of the mischiefs occasioned by the thefts, robberies, and even murders committed by the clergy, who were suffered to go unpunished. At this council it was decided that all clergymen, guilty of criminal offenses should be amenable to the civil law.⁸

In the year 1274 the fourth general council was held at Lyons when Henry was bishop of Liege in Belgium. He was guilty of simony (traffic in spiritual offices) and lived so profligate a life that the pope wrote him a letter exhorting him to lead a different life. In the letter is mentioned among other things that he had boasted at a public entertainment of having fourteen children in the space of twenty-two months. The bishop continued nevertheless his vicious life. He was at last deposed and afterward killed by a nobleman whose female relative he had dishonored. He left sixty-five illegitimate children. "It affords a lamentable and striking illustration of the state of morals among the Romish clergy of that age, that a bishop could retain his office while engaged in such a course of open and notorious profligacy."⁹

Thus history continues to point out the most horrible crimes committed by one pope after another as well as by the Catholic clergy in general. This shows clearly that the mystery of iniquity is fully developed in the Catholic Church. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Wherefore by their fruits ye shall know them."¹⁰

⁸ Dowling's "History of Romanism," book v, chap. iv, par. 37.

⁹ Dowling's "History of Romanism," book v, chap. xi, par. 107.

¹⁰ Matt. 7 : 17, 20.

Papal Infallibility.

The papal doctrine of infallibility also shows that the mystery of iniquity has been fully developed by the popes and their adherents. They claim that all doctrines published by the pope are infallible and therefore unchangeable and eternal.

In the summer of 1868 Pope Pius IX published a decree to the patriarchs, archbishops, bishops, and all others who were authorized to take part in a council, that they should assemble at Rome and be present at an ecumenical council which should begin Dec. 8, 1869.

It is said that 766 clergymen were present; 541 from Europe, 114 from America, 83 from Asia, 14 from Africa, and 14 from the islands of the Pacific Ocean.

At the different meetings the privileges of St. Peter and his followers were minutely discussed, and also how far the power of the Roman pope extended. But the most important point that was settled was the infallibility of the pope. Of the clergymen present 538 voted for it, two against it, and the rest stayed away from the meeting. This vote was taken July 18, 1870.

One portion of the last and most important paragraph of the document concerning the infallibility of the pope reads as follows : —

“Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed, that the Roman pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and doctor of all Christians, by the virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in the blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for the defining of doctrines regarding faith or morals; and that

therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church.

“ But if any one—which may God avert—presume to contradict this our definition ; let him be anathema.” ¹¹

To be infallible is certainly an attribute pertaining to God alone ; and when mortal man tries to appropriate to himself authority and power by pretending to possess such attributes, it is nothing but blasphemy against God in the highest degree.

The papal doctrine condemns all who differ from the Catholic Church in their belief. There is no end to all the curses and persecutions of this church. That such people neither are the followers of St. Peter nor of Christ is plainly seen from the following text of Scripture : “ For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.” ¹²

If Jesus did not come to judge or condemn the world, then his followers have no right to do it. And if the Son of God came to make men happy in this world and the world to come, then no one can be a follower of Christ unless he endeavors to do good to his fellow-men.

Jesus was meek and lowly in heart. He that follows him has the same mind ; but the papacy has acted just the opposite way. Jesus relieved pain and distress both temporal and spiritual. He that will be his disciple must follow his example. But no power in the world has plagued and tormented men more than the papal power and its adherents.

Let every one search his own heart. “ Let him that thinketh he standeth take heed lest he fall.” What is your mind, dear reader? Are you meek and lowly in heart? Are you endeavoring to relieve distress and suffering and to do good to others? or do you cherish envy and

¹¹ Dowling's “ History of Romanism,” Appendix, p. 915.

¹² John 3 : 17.

anger in your soul? Have you learned to return good for evil? or do you still live and act like the world?

Let us remember that we do not need to be as wicked as antichrist in order to be lost. But we must be branches of the true vine, and bear fruit to the glory of God in order to be saved. Without Christ we can do nothing; but when we live in fellowship with our dear Redeemer, then we may live to the glory of God in this life, and obtain immortal life when Jesus comes.



CHAPTER IV.

ERRORS OF THE PAPACY.

THE papacy is in the Bible presented as the greatest antichristian power in the world. It is plainly spoken of by our Saviour as well as by the prophet Daniel. It is also spoken of by Paul and John. The apostle Paul speaks of this power as the great apostasy. He calls it "the man of sin," "the son of perdition," "the mystery of iniquity," "that wicked." He shows how the mystery of iniquity was already at work in his days, and points to the pagan worship as that which kept back the man of sin. He testifies plainly that this hindering power should be taken out of the way. And then he says :—

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."¹

The many different names by which the apostle points out this antichristian power show plainly that in wickedness and power it would excel everything that had before been seen in the world, and this can truly be said of the papal power. And its work has not been finished as yet. There are other portions of the Bible (these will be considered afterward) showing plainly that the papal power in the last days shall be terrible in its final wrath. For this reason the last warning message principally lifts up its voice against this power.²

From the text quoted above, we learn that this wicked power shall be destroyed at the glorious revelation of

¹ 2 Thess. 2 : 8.

² Rev. 14 : 9.

Christ. We will now consider some of the greatest errors of the papacy, which have not been spoken of previously in this work, and after that, point out its final irretrievable fall.

The Roman Church is not Built on Christ.

The Catholic Church claims that Peter is the rock upon which the church is built. This is the first and principal evidence brought forward by the Catholics to prove that the bishop of Rome is the visible head of Christendom. They say that Christ would build his church on Peter, that Peter was the first pope of Rome, and that the popes are his successors. So long as Rome was highly honored among the nations of the world, the Roman bishop founded his authority on the reputation of the city. But when the Roman kingdom decayed and no longer could bring honor to them, they put afloat the story, (1) that Peter was the first bishop of Rome; (2) that Christ had chosen him to be the head and foundation of the church; and (3) that he had given his power to the popes.

Concerning the first of these points we do not find the least proof. Neither the Bible nor history shows that Peter was bishop of the Roman Church. It cannot even be proved that he was ever in Rome. But even if he had been in Rome, this would furnish no proof that he had ever been bishop of that city. The Bible does not indicate in the least that Peter ever visited Rome, but it testifies that Paul was there two whole years and preached the kingdom of God.³ If Peter at that time had been bishop of Rome, and head of the holy Catholic Church, then Paul would have spoken of it. He would have written something of our most gracious pope Peter. But Paul does not speak that way of Peter. On the other hand he says: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."⁴

³ Acts 28 : 30, 31.

⁴ Gal. 2 : 11.

Peter himself does not say anything of his being pope in Rome. In his epistles to the churches he does not write: "From the most holy father, pope Peter, Christ's vicar, and the highest head of the church," but he writes: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us."⁶

The other claim, that Peter was the head of the church, they try to make out from these words of Christ: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."⁷

This claim is just as groundless as the first. Peter, or Cephas, was a pillar or foundation in the Christian Church just as well as the other apostles.⁸ But Christ himself is the head or the corner stone. The Christians or saints are the household of God, "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."⁹ Jesus gave Peter power to bind and to loose,¹⁰ but he gave the other apostles the same power.¹¹ The gates of hell have never prevailed against the church which is built upon the foundation of the apostles and prophets, of which Jesus himself is the chief corner stone. But the gates of hell have prevailed long against the church of Rome, because for more than fifteen hundred years it has been full of sin and wickedness. It has spread out its cover over many kingdoms and nations, and contains all the iniquity, adultery, avarice, envy, hatred, and blood-shed found in these kingdoms. For this reason it is truly called "Babylon the great, the mother of harlots, and abominations of the earth."¹²

The Catholics declare in their articles of faith that they do not accept of any exposition of the Scriptures except it

⁶ 2 Peter 1 : 1.

⁷ Matt. 16 : 18.

⁸ Gal. 2 : 9 ; Eph. 2 : 20.

⁹ Eph. 2 : 20.

¹⁰ Matt. 16 : 19.

¹¹ Matt. 18 : 18.

¹² Rev. 17 : 5.

be unanimously confirmed by the fathers of the church. But many of the fathers do not agree with the Catholic Church in the exposition of Matt. 16 : 18.

Augustine, the celebrated bishop of Hippo, says : —

“Thou art Peter, and upon this rock which thou hast confessed, upon this, which thou hast acknowledged, saying, ‘Thou art Christ, the Son of the living God,’ I will build my church ; that is, upon myself, the Son of the living God, will I build my church.”

Hilary, one of the most celebrated fathers, says in Canon 16, de Fundam. Eccles., in speaking of the same text : —

“This one foundation is immovable, that is, that one blessed rock of faith, confessed by the mouth of Peter, ‘Thou art the Son of the living God.’ ” ¹²

That Christ was the rock upon which the believing church was built in the old covenant the apostle testifies in 1 Cor. 10 : 4. That Jesus Christ himself is the head corner upon which the whole church is built in the new covenant, we see from Eph. 2 : 20–22. Here we also see that the prophets and apostles are built on the same foundation. It is no wonder that the Catholic Church is so corrupt when it is built on a frail man in the place of Christ. And besides this the claim that it is built on Peter, is, as we have seen, only a fable. Thus appears at last very plainly the real foundation on which this apostate church is built. It is built on the father of lies.

Peter testifies that Christ is the rock and chief corner stone of the church, “and he that believeth on him shall not be confounded.” ¹³ And our blessed Saviour has given the keys of binding and loosing to those who build on this foundation. Nor do they need to be a great number in order to claim this authority ; for the Master says :

¹² Dowling’s “History of Romanism,” book i, chap. iv, par. 19.

¹³ 1 Peter 2 : 4, 6–8.

“Where two or three are gathered together in my name, there am I in the midst of them.”¹⁴ The true head of the church is present with such a little company. And where they are there is the church of Christ on earth.

The third claim, that Peter has given his power to the popes, is just as void of truth as the other two. Neither the Bible nor history contains the least proof of it. But the Bible tells us plainly what power it was that gave its seat and great power to the popes. It was the dragon, or pagan Rome.¹⁵ And if we inquire from what sources the dragon received his power, then the Bible also tells us plainly that it was from “that old serpent, called the devil, and Satan, which deceiveth the whole world.”¹⁶

Unmarried State of the Clergy (Celibacy).

As early as the third century some insisted that celibacy was highly meritorious. Among these was Tertullian, A. D. 314. A decree was passed at the council of Ancyra in Galatia forbidding all ministers to marry after ordination. Still there were some exceptions. But at the close of the fourth century Siricius, who held the See of Rome from 385 to 398, issued a decree strictly enjoining celibacy on the clergy.¹⁷

Celibacy was not introduced among the clergy without much opposition. Several hundred years went by before it was introduced in all Catholic countries as we now see it. In the tenth century all the English clergy who still had families and lived in the convents were compelled either to send their families away or to leave the convents. Most of them chose the latter, and many of them became beggars.

In 1126, John de Crema, a legate of the pope, came to England and Scotland. He presided in a national council

¹⁴ Matt. 18 : 18-20.

¹⁵ Rev. 13 : 2.

¹⁶ Rev. 12 : 9.

¹⁷ Dowling's "History of Romanism," book ii, chap. ii, pars. 6, 9, 12.

at Westminster the 9th of September. At this council two archbishops, twenty bishops, forty abbots, and an innumerable multitude both of the clergy and of the people were present. At this council edicts were made enjoining the strictest celibacy upon the clergy of every order.¹⁸

The compulsion to which the clergy in the Catholic Church thus has been subject, has been the cause of much corruption and licentiousness; and thus it is always when men depart from the institutions of God. The arrangement which God has introduced is best under all circumstances. Christ did not oppose marriage, but confirmed it as an institution of God.¹⁹ The apostle Peter, who, according to the Catholic Church, was the first pope, lived with a wife.²⁰ Paul testifies that a bishop "must be blameless, the husband of one wife."²¹ In his epistle to Titus he speaks of the same.²² The institution of Christ is good, but the institution of antichrist leads to confusion and every evil.

Mariolatry.

Mariolatry began in the fifth century, but the mother of Jesus was exalted already in the middle of the fourth century. To favor this, several stories of the childhood of Christ were invented. When the pagans, after the time of Constantine, in multitudes adopted Christianity, it was often difficult for them to lay aside their female gods. In order to please these people it was necessary to bring in the female element as an agent in redemption. This was found in Mary, whom Ireneus already had called the anti-type of Eve, just as Christ was the antitype of Adam.

At the council of Ephesus the expression "the mother of God" was adopted by the church. After this time Mary walked in the front of the martyrs and saints as a queen

¹⁸ Dowling's "History of Romanism," book iv, chap. v, par. 53; book v, chap. iv, par. 33.

¹⁹ Matt. 19 : 4-6.

²⁰ Matt. 8 : 14.

²¹ 1 Tim. 3 : 2.

²² Titus 1 : 6.

of their heavenly choir. Churches were dedicated, altars erected, and images set up to the honor of her. She was called Madonna, or Our Lady. She was adored, and people sought for her intercession.

This Mariolatry was continually extended and advanced by stories of the miracles performed by her and her relics. In the eleventh century it was claimed that she as mistress of Christianity ruled over all things, and that the angels were ready to serve her. She could destroy covenants with hell, and could bestow immeasurable gifts on her worshipers. It is said that all power in heaven and earth was given unto her, and that nothing was impossible for her. Little by little a number of annual feasts were introduced in the honor of Mary, the mistress of heaven.²³

Christianity was changed into empty imaginations and gods created in the minds of the people just as the Gentiles had done before this. In this way falsehood and not truth was made the foundation of religion. Thus they missed entirely the object of religion, the elevation of the race, because nothing but the divine truth can ennoble and purify the human heart.

Dr. K. Graul, principal of the evangelical Lutheran Missionary School in Leipsic, quotes in his article on God the following paragraphs from Catholic text-books : —

“ 1. Angels and departed saints, among whom Mary the blessed mother of Jesus takes the precedence, should indeed not be worshiped, because to God alone belong the highest honors ; yet we should call on them to make intercession for us with God.”

“ 2. But our Mother Mary, who is the mother of mercy, should above all be invoked and entreated to help us in both physical and spiritual distresses.”

Mr. Graul also quotes a portion of a sermon to which he listened in 1739 in Naples, as follows :—

²³ Nordisk Conversations Lexicon, art. Maria ; Dowling's “ History of Romanism,” book ii, chap. iii, par. 16.

"Mary loves us dearly. Therefore she will also help us. And she can also do it; for as our holy fathers say, the holiest Mary does not receive any 'No' in Paradise. Her prayers are commands. Why so? Because her Son Jesus has taught us to love our parents, and be obedient to them. And would he show us a bad example? Impossible! When the holiest Mary draws near to the throne of her exalted Son to present an intercession to him from her worshipers, then her obedient Son cannot deny the lovely mother any favor. Besides this, Mary is obliged to you for the services you render her. Nothing is more evident. And she is thankful, very thankful. Very well. The holy Mary knows what you ask for. She is still able to do by her prayers as much as God by his exalted power. She is finally also obliged to you; then there can be no doubt that she will help you."

After the sermon the priest prayed:—

"Holy Mary, purest virgin, most exalted queen, condescend to hear. Thou hast the keys of paradise in thy hands. We ask thee to draw near to the throne of the Trinity, to intercede for our sins. Do not hide thy face from us. We are poor sinners. Without thy help we are lost. Mother, behold our distress, and save—we pray thee with tears—save our miserable souls!"

From another sermon he quotes the following:—

"And if all patriarchs, prophets, apostles, martyrs, and all saints, and besides them even the Son of God, and God the Father himself stand on one side and say 'No,' while Mary stands on the other and says 'Yes,' then it will come to pass."²⁴

The doctrine of the immaculate conception of the virgin Mary (that she was conceived and born in the same manner as Jesus with the same immaculate purity) was established by Pope Pius IX, Dec. 6, 1864, as a dogma of the church.²⁵

"What was my desolation, my shame, and my surprise, to find that the holy fathers of the first six centuries had never advocated the worship of Mary, and that the many eloquent pages on the power of Mary in heaven, and her love for sinners, found in every

²⁴ Gaul's "Symbolic," p. 22.

²⁵ Dowling's "History of Romanism," Supplement, p. 780.

page of my theologians, and other ascetic books I had read till then, were but impudent lies; additions interpolated in their works a hundred years after their death.

"When discovering these forgeries, under the name of the holy fathers, of which my church was guilty, how many times, in the silence of my long nights of study and prayerful meditations, did I hear a voice telling me: 'Come out of Babylon.'" ²⁶

Convents.

Already in the middle of the third century the unmarried state was highly recommended. Multitudes of young women took the vow of perpetual celibacy. From this follow naturally many scandals and irregularities. "These female devotees have ever since been distinguished by the name of *nuns*, in the Latin *nonna*, a word said to be of Egyptian origin, and to signify a virgin. In after ages a variety of ceremonies were observed, and still continue to be observed, upon the female taking upon herself the vow of perpetual chastity, or 'taking the veil,' as it is now called." When they took the vow, they were brought into a church, and crowned with great solemnity. When this ceremony was past, the officiating priests read "the anathema against false nuns, a most awful curse against such as should violate their vows of virginity, and against all who should endeavor to seduce them from their vow, or should seize upon any portion of their wealth." ²⁷

Already in the third century hermits arose who loaded themselves with chains of iron. Others stood for years on pillars. One of the most renowned of these was called St. Symeon by the papists. We are told that he lived thirty-six years on a pillar erected on a high mountain in Syria. From this pillar he never descended except to take possession of another which he did four times. Summer and winter, day and night, in heat and cold he continued

²⁶ "Fifty Years in the Church of Rome," pp. 482, 483.

²⁷ Dowling's "History of Romanism," book ii, chap. ii, par. 8.

thus to torment himself until his death. He is still spoken of by the Catholics with the greatest reverence.

Anthony, an Egyptian, was the first who formed the monks into organized bodies. He fixed his abode in the desert of Egypt, and died in the year 356 at the age of 125. Hilarion, a Syrian youth, gathered also many monks about him in the wilderness near Gaza, in Palestine. Influenced by these eminent examples, immense multitudes betook themselves to the desert, and innumerable monasteries were fixed in Egypt, Ethiopia, Libya, and Syria. Some of the Egyptian abbots are spoken of as having had five, seven, or even ten thousand monks under their personal direction.

About the close of the fifth century the monks had obtained great influence, and many looked upon them as holy men. Some rich people erected spacious and commodious edifices for the accommodation of the monks and holy virgins. Many of these edifices resembled palaces of princes more than the rude cells of primitive monks. They now moved from the desert into settled places, and in the days of papal supremacy these monasteries were numerous and powerful, especially in the neighborhood of large cities. These monks and nuns became the best pillars of the papacy, for which reason also great privileges were granted to them.²⁸

Wickedness and immorality flourished in most of these monasteries. In the Middle Ages the moral condition was terrible, and it is not much better in our days.

A nun of the convent of Castiglione wrote to the grand duke of Tuscany, and requested him to institute the necessary investigations into these disorders. She asked him not to make known the fact that she had communicated with him. "For," says she, "if what I now write to you were known, it would be sufficient to cause me to be pois-

²⁸ Dowling's "History of Romanism," book ii, chap. iv, par. 23-26

oned by my companions, who are totally given up to vice."

If it may be asked why these dens of vice have not been abolished long ago, then the answer is easy.

"Till within a few years, throughout the whole of Italy, the influence of popes, and cardinals, and priests, has for ages been paramount and all-pervading."

"Pierce Connelly, an American clergyman, who left the Episcopal for the Romish Church, and became a priest, while his wife went into a convent, was so shocked by the abominations that he witnessed, and the attempts made upon the virtue of his wife, that he withdrew from the Romish Church in 1853, and published an appeal to the world against its wickedness."²⁹

When Victor Emanuel in 1855 began to do away with monasticism in Italy, the number of monks and nuns was not less than 100,000. The number of convents was 2382. Of these, 1506 houses were monasteries, and the rest nunneries. Of the whole number of convents 1724 held property, and 658 were mendicant. The value of property possessed by these convents was estimated at sixteen million dollars. The convents that had no property were left because it would be too expensive for the government to support the monks. All the rest of the monks and nuns received a reasonable pension of the government to make up for the property taken. This was a great gain to the government in many respects. The pope hurled his curses and bulls against the government just as in days of old. But the loud thunders of the Vatican rolled by without doing any harm. Italy was free.³⁰

But at the same time, as the pope thus has lost his influence in Italy, he has greatly increased his influence in America and England, as well as in many other countries. Even Protestant governments, such as Germany, have

²⁹ Dowling's "History of Romanism," pp. 802, 803.

³⁰ *Ibid.*, p. 807.

turned to the pope and asked for help in the difficult situation which has been brought about of late years on account of the labor question.

Idolatry in the Roman Church.

The worship used by the Roman Church is from first to last a chain of idolatrous ceremonies. Among these the following may be mentioned : The worship of saints, relics, images, and the host (the bread used at the sacrament of the Lord's Supper).

Worship of Saints and Relics. — In the fourth century relics were greatly honored. It was the general opinion that no church could be properly dedicated without depositing a bone of some saint in the altar.

"So general had the notion become that a church could not be consecrated without relics, that it was decreed by a council at Constantinople that those altars under which no relics were found should be demolished.

"The same necessity of relics to be deposited in the altars of Romish churches in order to their due consecration, is contended for down to the present day. No matter how minute the particle of supposed holy dust of the saint to whom the church is to be dedicated, — a tooth, a toe-nail, a hair, a drop of blood, or a preserved tear from the eye ; anything will do, so that it has been christened or declared genuine by his infallible holiness, the pope. Upon the arrival of the duly authenticated relic, it is borne in solemn procession by priests in their robes to the altar in which it is to be deposited." ³¹

After some time the people began to present their desires and requests to the saints whose relics they were supposed to have obtained, and to other saints.

"The opinion of the efficacy of the intercession of those who had died a martyr's death, was now united with the belief that it was possible to communicate with them directly ; a belief founded partly on the popular heathen notion that departed souls always

³¹ Dowling's "History of Romanism," book ii, chap. v, par. 29.

lingered around the bodies they had once inhabited, and partly on the views entertained of the glorious state of the martyrs, a sort of omnipresence being ascribed to them. These notions may be traced to Origen, and his followers were the first who apostrophized the martyrs in their sermons, and besought their intercession. But though the orators were somewhat extravagant in this respect, they were far outdone by the poets, who soon took up this theme, and could find no expression strong enough to describe the power and the glory of the martyrs. Christians were now but seldom called upon to address their prayers to God; the usual mode being to pray only to some saint for his intercession.

"The celebrated Roman Catholic historian, Dupin, commenting upon an oration, which was delivered about A. D., 381, remarks that 'the church, in the time of St. Gregory Nazianzen, believed that the martyrs and saints enjoyed already eternal happiness and the vision of God; that they took care of men upon earth; that they interceded for them; and that it was very profitable to pray to them for the obtaining of spiritual and temporal favors.'"²²

From this we see that intercourse with the dead began away back in the fallen church. This is the same as the idolatry, or demon worship, among the heathen. In this way it has spread over all the world, and forms a good foundation for Spiritualism.

Of the ninth and tenth century the historian says:—

"The cardinal and fundamental doctrines of the gospel seemed to be almost entirely forgotten or unknown. The doctrine of native depravity, salvation by grace, through faith in the Lord Jesus, and holy obedience springing from that faith which works by love, constituted no part of the theology of this age. The essence of religion was then made to consist in the worship of images and saints, in searching for the moldering bones of reputed holy men and women, and bestowing due reverence upon these sacred relics, and loading with riches a set of ignorant and lazy monks."

Many went into the eastern provinces in search of bones or other sacred remains of the first heralds of the gospel. They wanted these relics that they might comfort dejected minds, and turn away all sorts of calamity from the people.

²² Dowling's "History of Romanism," book ii, chap. v, par. 30, 31

“Nor did these pious travelers return home empty ; the craft, dexterity, and knavery of the Greeks found a rich prey in the stupid credulity of the Latin relic hunters, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls and jaw-bones, several of which were pagan, and some not human, and other things that were supposed to have belonged to the primitive worthies of the Christian church ; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, Pantaleon, and others, which they show at this day with so much ostentation.”

“In connection with this insane passion for relics, it may be remarked that these Dark Ages were equally distinguished by the multiplication of new saints and the invention of the most absurd legends of the wonders performed by them during their lives.”

“In consequence of this prodigious increase of saints, it was thought necessary to write the lives of these celestial patrons, in order to procure for them the veneration and confidence of a deluded multitude ; and here lying wonders were invented, and all the resources of forgery and fable exhausted, to celebrate exploits which had never been performed, and to perpetuate the memory of holy persons who had never existed.”³³

Image Worship.—About three hundred years passed by before the worship of images was introduced among the Christians. At first thought it seems incredible that so many ceremonies entirely contrary to the doctrine of the Bible and the spirit of Christianity could be introduced into the church. But we must remember that the world crept into the church little by little. At that time the world was heathen. With the heathen world came also heathen ceremonies into the church. The majority of church members were heathen in heart, although they were baptized. The number of believers was small in proportion. A state church or universal church can never be a true Christian church. The customs and idols of the world never have and never can agree with the doctrine and example of Christ. Nothing proves

³³ Dowling's "History of Romanism," book iv, chap. i, pars. 6, 7, 8.

the truthfulness of these remarks better than the history of the church in the fourth and fifth centuries.

Of the beginning of this image worship we read in history : —

“The public religion of the Catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian era. . . . The first introduction of a symbolic worship was in the veneration of the cross, and of relics.” ²⁴

Slowly but inevitably the church continued in the road on which it had started. After some time, the honor bestowed upon the saints was transferred to their images.

“The devout Christian prayed before the image of a saint; and the pagan rites of genuflection, luminaries, and incense again stole into the Catholic Church.” ²⁵

“In the year 713, Pope Constantine issued an edict, in which he pronounced those accursed who ‘deny that veneration to the holy images which is appointed by the church.’ ” ²⁶

In the year 787 the famous council was convened which the papists reckon the seventh general council. Three hundred and fifty bishops attended on this occasion. It was decreed “that holy images of the cross should be consecrated, and put on the sacred vessels and vestments, and upon walls and boards, in houses and in public ways. And especially that there should be erected images of the Lord God, our Saviour Jesus Christ, of our blessed Lady, the mother of God, of the venerable angels, and of all the saints. And that whosoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should, if bishops or clergymen, be deposed, or if monks or laymen, be excom-

²⁴ Gibbon's “Decline and Fall of Rome,” chap. xlix, pp. 2, 3.

²⁵ *Ibid.*

²⁶ Dowling's “History of Romanism,” book iii, chap. iii, par. 30.

municated. They then pronounced anathemas upon all who should not receive images."³⁷

When Luther and his co-workers opposed the papacy so earnestly, the council of Trent was convened. This council began Dec. 13, 1545, and continued till Dec. 4, 1563. It continued during the reign of three popes. The last of these was Pius IV. At this council all the doctrines of the Middle Ages were confirmed, while all the Protestant departures were condemned. The resolution of this council is still in force in the Roman Church.³⁸

At the twenty-fifth and last session of this council the following statements of the doctrine of the church were adopted :—

" On the Invocation of Saints.—The holy council commands all bishops, and others who have the care and charge of teaching, that according to the practice of the Catholic and apostolic church received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labor with diligent assiduity, to instruct the faithful concerning the invocation and intercession of the saints, the honor due to relics, and the lawful use of images ; teaching them that the saints, who reign together with Christ, offer their prayers to God for men—that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance."

" On the Reverence due to Images of Christ, the Virgin, and other Saints.—Moreover, let them teach that the images of Christ, of the Virgin, the mother of God, and of other saints, are to be had and retained, especially in the churches, and due honor and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshiped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols ; but the honor with which they are regarded is referred to those who are represented by them ; so that we adore Christ, and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves."

³⁷ Dowling's "History of Romanism," book iii, chap. v, par. 41.

³⁸ Nordisk Conversations Lexicon, art. Tridentine Concilium.

After thus establishing the doctrine of Rome on these gross perversions of the word of God, the council proceeds to add, in its usual style of bitter malediction against all who shall dare to think for themselves : —

“ Whosoever shall teach or *think* in opposition to these decrees/ LET HIM BE ACCURSED.”³⁹

In reference to the last article it is worthy of remark, that the worshipers of Brahma, Vishnu, Gaudama, and other heathen idolators, make precisely the same defense as the Romanists, when accused of worshiping images ; viz., that they do not worship the images when they kiss them and prostrate themselves before them, but the divinities “ whose likenesses the images bear.” The divine command is, “ Thou shalt not make unto thee any graven image ; . . . thou shalt not bow down thyself to them nor serve them ; ”⁴⁰ and the Romanist who, in the words of the above decree, “ prostrates ” himself before an image (let him say what he will) is just as much an idolator as the Buddhist worshiper of Gaudama, or the Hindoo worshiper of the Juggernaut. “

Destruction of the Papal Power.

The facts above presented show plainly that the papacy is the “ Mystery of Iniquity ” spoken of by the apostle in 2 Thess. 2. It is also evident that this power has fulfilled most of the work assigned to it in the Holy Scriptures. The last part of the prophecy of the apostle concerning the mystery of iniquity still remains to be fulfilled. He says : —

“ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”⁴¹

³⁹ Dowling's “ History of Romanism,” book vii, chap. vii, par. 47.

⁴⁰ Ex. 20 : 4, 5.

⁴¹ *Ibid.*

⁴² 2 Thess. 2 : 8.

No greater deceptions can be found than those which the papal power has performed in the name of Christianity. But so much as the great Babylon has glorified herself, so much she will receive of torment and sorrow when the last plagues shall fall, and the Lord himself be revealed in glory. So much as she has tormented others, so much shall her leaders and adherents themselves be tormented. ⁴³

The judgment of God upon the fallen Babylon is not far distant. The signs of the times show plainly that the glorious revelation of Christ is near. Then shall the man of sin be consumed and destroyed. Blessed is he who has turned away from the poisonous wine of this Babel, and has obeyed or is now obeying the voice of God from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." ⁴⁴

It is of the greatest importance to us not only to get our eyes opened so that we can see the corruption of others, but above everything to get them opened so that we can see our own poverty and misery, as well as the merits and excellence of Christ. It does us no good to know that others will be lost, if we ourselves are not saved. Let us therefore flee to Him who said, "And I, if I be lifted up from the earth, will draw all men unto me." ⁴⁵ Jesus receives every one who will come unto him. He does not tell us to do something first, but he tells us to come just as we are. He will give us grace unto faith and repentance ; he will also give us grace to conquer all the enemies of our faith, and at last to inherit the crown of life.

⁴³ Rev. 18 : 7.

⁴⁴ Rev. 18 : 4.

⁴⁵ John 12 : 32.

CHAPTER V.

SEDUCING SPIRITS IN THE LATTER TIMES.

THE word of God speaks of a great apostasy in the last days. The errors which are now believed and disseminated by the Catholic Church caused a great falling away a few hundred years after the days of the apostle. In the last days there will be a departure from the faith no less remarkable. The apostle says : —

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”¹

The wonderful departure from the faith, which is here predicted by the apostle is caused by people who refuse to be guided by the word and Spirit of God. They give heed to seducing spirits. They are guided by demons who speak lies and proclaim them as truth. This prophecy shows that the ancient communion with demons, which was practiced by the heathen, will come to life again among the Christians.

Worship of Demons.

According to heathen notions, the demons were beings who interceded between the gods and mortal men. Thus says Plato, who is the best authority in this matter : “Every demon is a being who mediates between God and mortal men.” And again he says : “All communion between the gods and men is done by the mediation of demons.”

The Greeks used the word *daimōn* of their gods and goddesses. According to Liddell and Scott it signifies, (1)

¹ 1 Tim. 4 : 1.

a god, goddess; (2) the deity, divine essence; (3) the souls of men of the golden age, hovering between heaven and earth, acting as tutelary deities; (4) an evil spirit, devil.

The heathen divide these demons into two kinds. One kind was the souls of men who after death were made gods and canonized. Hesiod writes of these demons, and Plato agrees with him, and says that good men in death obtain great honor, and become demons. In another place he says that all who die in war as heroes are of the golden generation of Hesiod, and become demons, and after that we ought continually to worship their tombs. He entertained the same ideas of all who have lived an exemplary and virtuous life and have died either from age or other causes.

The other kind of demons were souls which had not dwelt in mortal bodies. Just as the Christians believe in good and evil angels, so the pagans believed in good and evil demons.

The apostle writes to the Corinthians: "The things which the Gentiles sacrifice, they sacrifice to devils [Greek, *daimoniois*] and not to God."² This heathen demon-worship is very prominent among the Catholics under the name of saint-worship.

Under the sounding of the sixth trumpet we read that notwithstanding all the plagues, the rest of the men which were not killed repented not that they should not worship devils (*daimonia*).³ This prophecy relates to the Catholic Church. They have not worshiped devils directly, but they have worshiped demons or the souls of departed men and women. The pope has canonized them or made them saints, and they are worshiped as saints.

Of the last mentioned text Dr. Adam Clarke says in his commentary:—

² 1 Cor. 10 : 20,

³ Rev. 9 : 20

"These things are supposed to refer to the desolation brought upon the Greek Church by the Ottomans, who entirely ruined that church, and the Greek empire. The church which was then remaining was the Latin, or Western Church, which was not at all corrected by the judgments which fell upon the Eastern Church, but continued its senseless adoration of angels, saints, relics, etc.; and does so to the present day. If, therefore, God's wrath be kindled against such, this church has much to fear."

This demon worship is reviving in our time under the name of Spiritualism. This is very evident, since Spiritualists make themselves and others believe that they hold communion with the souls of departed men, while the fact is that they are communing with demons, seducing spirits, or devils, as they are called in the Bible. These seducing spirits have corrupted the Gentiles for many centuries. In the next place they have had their full play all through the Catholic Church, and now at last they also enter into the great mass of Protestant churches. The Spiritualists gather adherents by the thousand among Protestants, Catholics, and infidels indiscriminately. When this work shall be finished, the great Babylon will be the habitation of devils or demons and of every foul spirit.⁴

Ancient and Modern Spiritualism.

Spiritualism claims to be a revelation from the spirit world to mortal men through different mediums. These mediums claim that the spirits operating through men are departed souls, while the Bible shows that they are evil spirits, or fallen angels.

The first Spiritualist medium mentioned in the Bible is the serpent. The spirit operating through this serpent could not be the spirit of a dead person, since no person as yet had died; neither could it be a true or good spirit, because he did not tell the truth. But the influence of this spirit was very great. One half of mankind was immedi-

⁴ Rev. 18 : 2.

ately carried away with its deceptive speech ; and it did not last long before the other half was also carried away with it. The consequences of this have proved to be very evil and of long duration. Through nearly six thousand years they have reached to all that dwell on the earth. Our dear Saviour states plainly that the first lying spirit was the devil, and that he is a liar and the father of lies.⁶

The persons who anciently claimed to hold communion with departed souls were called wizards, witches, or persons with familiar spirits. Moses informed the Israelites that the works of such persons were an abomination unto the Lord. All such, and all those who turned after them to seek information from them, should be cut off from the people.

“ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.”
 “ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death : they shall stone them with stones: their blood shall be upon them.”⁶

The work which was so displeasing to the Lord, and which he commanded to punish so severely, included consulting the dead. Please consider this point well, because nothing distinguishes ancient and modern Spiritualism so much as this very thing of consultation with the dead.

The Lord says : —

“ There shall not be found among you . . . a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord : and because of these abominations the Lord thy God doth drive them out from before thee.”⁷

In the Danish translation the word rendered “ necromancer ” is rendered “ one who consults the dead.” Webster

⁶ John 8 : 44 ; Gen. 3 : 1-6.

⁷ Lev. 20 : 6, 27.

⁷ Deut. 18 : 10-12.

thus defines the word "necromancy:" "The art of revealing future events by means of a pretended communication with the dead." Those that had familiar spirits pretended to bring the dead up from the grave, and to be able to communicate with them.

How plainly the Scriptures warn us against these abominations! They were found among the Gentiles who dwelt in the land of Canaan. Therefore the Lord destroyed them and gave the land to the Israelites. The Bible declares plainly that the dead have no communion with the living. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."⁸ When a man dies, he cannot communicate with his own children. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."⁹ "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"¹⁰

Our Saviour also testifies plainly that the dead cannot have communion with the living. When the rich man in the parable asked that Lazarus, who was dead, should be sent to his brethren, his prayer was not granted. The dead cannot come to the living without a resurrection,¹¹ and the general resurrection will not take place before the last day. Of this Jesus says: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."¹²

If the dead cannot come to the living, then the spirits that come to them cannot be the spirits of dead men.

⁸ Eccl. 9: 5, 6.

⁹ Job 14: 21.

¹⁰ Ps. 6: 5.

¹¹ Luke 16: 29-31.

¹² John 6: 40.

They must be those wicked spirits of which the apostle speaks, against whom the disciples of Jesus have to wrestle, and whom he calls "wicked spirits in high places."¹³ These are the spirits which by false doctrine deceive the people in the last days. They have deceived men for nearly six thousand years, just as the father of lies deceived Eve; but in the last days they will succeed in carrying on their work on a grander scale than ever before. They will receive power to show signs and wonders, and to seduce, if it were possible, even the elect.¹⁴ By means of these signs or miracles they will at last be able to gather the kings of the earth and of the whole world to the battle of that great day of God Almighty.¹⁵ In this text it is plainly stated that they are the spirits of devils. By means of these miracles they deceive them that dwell on the earth.¹⁶

This work will take on great dimensions a short time before the glorious revelation of our Saviour. The power of Satan will be revealed before our Saviour comes, "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."¹⁷

The prophet Isaiah testified before of this work and warned against it. He speaks of the disciples of the Lord who will wait upon him.¹⁸ Then he says:—

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."¹⁹

The Lord thus plainly warns the living against trying to seek unto the dead to obtain knowledge. His word

¹³ Eph. 6 : 12. See margin.

¹⁴ Mark 13 : 22.

¹⁵ Rev. 16 : 14.

¹⁶ Rev. 13 : 14.

¹⁷ 2 Thess. 2 : 9, 10.

¹⁸ Isa. 8 : 16-18.

¹⁹ Isa. 8 : 19, 20.

shows clearly that those who, under the pretense of being departed spirits, come to the living are none other than wicked spirits, evil demons, or devils. If we love the Lord and his salvation, we must be on our guard lest we be caught in their snares. And we must not imagine that it is an easy matter always to know these seducing spirits, for they will come to men in the form of angels of light. They will present themselves as the benefactors of men, and pretend to be Christ himself.²⁰ He who wishes to stand against the wiles of the devil must put on the whole armor of God.²¹ He must be well acquainted with the Holy Scriptures, and walk in harmony with them. He must be guided by the Spirit of truth, which gives life and power to the world.

We will now consider some statements from history about modern Spiritualism, its origin, miracles, communion with spirits, and rapid progress.

Origin of Modern Spiritualism.

In the village of Hydesville, New York State, lived Mr. John D. Fox and family, much respected by their neighbors as honest, upright people. The two youngest children, Margaret, then twelve years old, and Kate, nine, were staying with their parents. Soon after they had taken up their residence here, in Dec., 1847, they began to hear knockings in the house, which toward the end of March increased in loudness and frequency. Mr. Fox got up night after night, lit a candle, and thoroughly searched every nook and corner of the house, but discovered nothing. When the raps came on a door, Mr. Fox would stand ready to open it the moment they were repeated, but though he opened the door on the instant, he could detect nothing, and no one was to be seen; nor could he obtain the slightest clue to the cause of these disturbances. But through

²⁰ Matt. 24 : 23, 24.

²¹ Eph. 6 : 11.

all these annoyances Mr. and Mrs. Fox clung to the belief that some natural explanation of them could be found. Nor did they abandon this hope till the last night of March, 1848.

Wearied out by a succession of sleepless nights, and of fruitless attempts to penetrate the mystery, the family had retired very early to rest; but scarcely had the mother seen the children safely in bed, and was retiring to rest herself, when the children cried out: "Here they are again.!" The mother chid them, and laid down. Thereupon the noises became louder and more startling. Mrs. Fox called in her husband. The night being windy, it suggested to him that it might be the rattling of the sashes. He tried several, shaking them to hear if they were loose. Kate happened to remark that as often as her father shook a window-sash, the noises seemed to reply. Turning to where the noise was, she snapped her fingers, and called out: "Here, do as I do." The knockings instantly responded. She tried, by silently bringing together her thumb and fore-finger, whether she could still obtain a response. Yes! It—the mysterious something—could see, then, as well as hear.

She called her mother: "Only look, mother," she said, bringing her thumb and finger together as before. And as often as she repeated the noiseless motion, just as often responded the raps. This at once arrested the mother's attention. "Count ten," she said; ten strokes were distinctly given. "How old is my daughter, Margaret?" Twelve strokes responded. "And Kate?" Nine. "What can all this mean?" was Mrs. Fox's thought. Who was answering her? Was it only some mysterious echo of her own thought?

The answer to the next question she put seemed to refute this idea. "How many children have I?" she asked aloud. Seven strokes. "Ah!" she thought, "It can

blunder sometimes." And then, aloud: "Try again." Still seven strokes as before. Of a sudden a thought crossed her mind: "Are they all alive?" she asked. Silence for answer. "How many are living?" Six strokes. "How many are dead?" A single stroke; she had lost a child. Then she asked, "Are you a man?" No answer. "Are you a spirit?" It rapped. "May my neighbors hear if I call them?" It rapped again.

Thereupon she asked her husband to call a neighbor, a Mrs. Redfield, who came in laughing. But her mirth was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when in reply to a question about the number of her children, by rapping four, instead of three, as she expected, it reminded her of her little daughter, Mary, whom she had recently lost, the mother burst into tears.

The news of these strange proceedings soon spread. The first pamphlet relating what had happened was published in April, 1848. It contained among other things twenty-one certificates from the nearest neighbors. At the same time similar demonstrations occurred in the homes of the most respected inhabitants of Rochester. The spirits now communicated by rapping that the facts should be given to the world, and instructions were given as to where, how, and by whom this was to be done. November 14, 1848 the first public lecture was delivered in a hall in Rochester, N. Y., before an audience of about 400 people. As had been promised, the rappings were distinctly heard at this meeting in all parts of the hall, and a committee was appointed by the audience to investigate the subject.

The committee reported at a future meeting, and the result was very dissatisfying to the audience, for the committee failed entirely to discover any means whereby the sounds were produced. Another committee was chosen

with no better result. A third committee was then chosen of those who were most opposed and determined to detect the imposition. The mediums were separated, and their friends were rigorously excluded from the sittings of the committee.

A committee of ladies divested the mediums of their clothing, feather pillows were placed under their feet, and the stethoscope was applied to see that there was no movement of the lungs by which the sounds could be made. But in spite of all their efforts the raps came on doors, floors, walls, and ceiling. The place seemed alive with them. When this final committee, baffled and mortified, made known their failure, there was great excitement and confusion among the people. The facts were reported and commented upon in all the journals throughout the country.²²

Spirit Miracles.

The different phenomena which commonly have been called spirit manifestations are very numerous. Mr. Ballou, a Spiritualistic author, enumerates the most important of them under five heads : —

“1. Making peculiar noises, indicative of more or less intelligence, such as knockings, rappings, jarrings, creakings, tickings; imitation of many sounds known in the different vicissitudes of human life, musical intonations, and, in rare instances, articulate speech. Some of these various sounds are very loud, distinct, and forcible; others are low, less distinct, and more gentle, but all audible realities.

“2. The moving of material substances, with like indications of intelligence, such as tables, sofas, light stands, chairs, and various other articles; shaking, tipping, sliding, raising them clear of the floor, and placing them in new positions (all this sometimes in spite of athletic and heavy men doing their utmost to hold them down); taking up the passive body of a person, and carrying it from one position to another across the room, through mid-air; opening and shutting doors; thrumming musical instruments; undoing well-

²² Universal Knowledge, art. Spiritualism.

clasped pocket-books, taking out their contents, and then by request replacing them again; writing with pens, pencils, and other substances, both liquid and solid—sometimes on paper, sometimes on common slates, and sometimes on the ceilings of a room, etc.

“3. Causing catalepsy, trance, clairvoyance, and various involuntary muscular, nervous, and mental activities in mediums, independent of any will or conscious psychological influence by men in the flesh; and then through such mediums, speaking, writing, preaching, lecturing, philosophizing, prophesying, etc.

“4. Presenting apparitions: in some instances of a spirit hand and arm; in others, of the whole human form; and in others, of several deceased persons conversing together; causing distinct touches to be felt by mortal beings, grasping and shaking their hands, and giving many other sensible demonstrations of their existence.

“5. Through these various manifestations communicating to men in the flesh numberless affectionate and intelligent assurances of an immortal existence, messages of consolation, and annunciations of distant events unknown at the time, but subsequently corroborated; predictions of forthcoming occurrences subsequently verified; forewarnings against impending danger; medicinal prescriptions of great efficacy; wholesome reproofs, admonitions, and counsels; expositions of spiritual, theological, religious, moral, and philosophical truths appertaining to the present and future states, and important to human welfare in every sphere of existence, sometimes comprised in a single sentence, and sometimes in an ample book.

“It is taught by writers on Spiritualism, that it is a *grand religious reformation*, designed and destined to correct theological errors, to remove sectarian barriers, and to excite more warmly the religious element among mankind.

“This claim is denied by those opposed to the movement, who charge it as aiming, or tending, to do away with the Bible, to overthrow Christianity, and destroy the church and its institutions,—indeed, to break up the whole frame-work of society as at present constituted. The discussion has engaged, in the press and pulpit, and on either side, the profoundest adepts in theology, science, and philosophy; and though none dispute that fraud and imposture have played their part in multitudes of instances in connection with the matter, it is admitted that the phenomena, under reputable auspices, exhibit great, novel, and astonishing facts.”²³

²³ “Great Events of the Greatest Century,” pp. 344, 345.

Among the prominent men who have embraced Spiritualism is Judge Edmonds.

“The Hon. J. W. Edmonds, judge in the Supreme Court of Appeals for the State of New York, brought to bear upon the subject a mind trained by long judicial experience, and the careful sifting of evidence. He investigated with many different mediums, and took notes as carefully as though in court. To his great astonishment he found he was himself a medium, and under the title ‘Spiritualism’ he published two large volumes, narrating his investigations, visions, and spiritual communications. His daughter Laura also became a medium, and under some foreign influence would sometimes answer freely in languages with which in her normal state she was wholly unacquainted.”

“In January, 1869, the London Dialectical Society appointed a committee ‘to investigate the phenomena alleged to be spiritual manifestations, and to report thereon.’ The committee invited evidences from all sides, and especially solicited the co-operation of scientific men, and resolved itself into sub-committees for experimental investigation and test. In July, 1871, the committee presented its report, with minutes of evidence, reports of seances, and other documents, making a volume of 412 large octavo pages. The committee states that ‘a large majority of the members of your committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly skeptical spirit.’

“A synopsis of the evidence is also given as follows : Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but lifelike in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

“Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency. Five witnesses state that they have seen red-hot coals ap-

plied to the hands or heads of several persons without producing pain or scorching ; and three witnesses state that they have had the same test applied to themselves with the like immunity. Eight witnesses state that they have received detailed information through rappings, writings, or in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry was found to be correct. One witness declares that he has received a precise and detailed statement, which, nevertheless, proved to be entirely erroneous. Three witnesses state that they have been present when drawings, both in pencil and colors, were produced in so short a time, and under such conditions, as to render human agency impossible.

“ Six witnesses declare that they have received information of future events, and that in some cases the hour and the minute have been accurately foretold days and even weeks before. In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

“ One of the most recent phases of Spiritualism in this country is ‘ spirit photographs.’ On clean and previously unused plates, marked by the sitter, and even when the sitter has used his own plates and camera, there has appeared with the sitter a second figure, which in many instances has been recognized as the portrait of a deceased relative or friend. In the *Spiritual Magazine* for December, 1872, is a list of the names and addresses of forty sitters who have recognized these figures. They have been obtained by many photographers, both professional and amateur, in England, the United States, and on the continent of Europe.” ²⁴

Communion with the Spirits.

Spiritualists claim that the spirits which appear to them are the spirits of dead persons. Of this we read : —

“ About three weeks after these occurrences (the spiritual rapping that was carried on in Mr. Fox’s family in Hydesville), David, a son of Mr. and Mrs. Fox, went alone into the cellar where the raps were then being heard, and said, ‘ *If you are the spirit of a human being who once lived upon the earth, can you rap the letters that will spell your name ? and if so, rap now three times.*’ Three raps were

²⁴ Universal Knowledge, art. Spiritualism.

promptly given, and David proceeded to call the alphabet, writing down the letters as they were indicated, and the result was the name 'Charles B. Rosma,' a name quite unknown to the family, and which they were afterward unable to trace. The statement was in like manner obtained from the invisible intelligence that *he was the spirit of a peddler who had been murdered in that house some years previous.*" ²⁵

"On one occasion a visitor suggested that the alphabet should be called over, to see if the sounds would respond to the required letter, and so spell out a communication. A shower of raps followed, as if to say: 'Yes, that is what we want.' The first message so given, was: 'We are all your dear friends and relatives.' Then the name of 'Jacob Smith,' Mrs. Fish's grandfather, was given."

"Circles for investigation were now everywhere formed, and not only were the rappings obtained, but new phases of these strange phenomena were constantly developed. In 'Forty Years of American Life,' by Thomas Low Nichols, M. D., we read: 'Dials were made with movable hands, which pointed out letters and answered questions without apparent human aid. The hands of mediums acting convulsively, and, as they averred, without their volition, wrote things apparently beyond their knowledge, in documents purporting to be signed by departed spirits. Their writings were sometimes made upside down, or reversed so as only to be read through the paper or in a mirror. Some mediums wrote with both hands at a time, different messages, without, as they said, being conscious of either. There were speaking mediums, who declared themselves to be merely passive instruments of the spirits. Some presented, most faithfully, it was said, the actions, voices, and appearance of persons long dead; others, blindfolded, drew portraits, said to be likenesses of deceased persons they had never seen — the ordinary work of hours being done in a few minutes. Sometimes the names of deceased persons and short messages appeared in raised red lines upon the skin of the medium.' " ²⁶

Rapid Development of Spiritualism.

"But the manifestations — 'spiritual' manifestations, as they were now and have since continued to be called — were not long confined to the Fox family. Indeed, so rapid and wide-spread was the development of the phenomena, that, in the short space of two or three years, it was calculated that the number of recognized

²⁵ "Great Events of the Greatest Century," p 341.

²⁶ Universal Knowledge, art. Spiritualism.

'media' practicing in various parts of the United States, was not less than thirty thousand."

"Since the initiation of the movement, or phenomena, in 1847, by the Misses Fox, the most distinguished mediums have been A. J. Davis, D. D. Home, Mrs. Cora L. Hatch, etc., etc.; the most widely celebrated authors, A. J. Davis, Judge Edmonds, and George T. Dexter, Adin Ballou, and some others."

"In all the nations of Europe, Asia, and Africa, the phenomena of Spiritualism have become widely prevalent; and, only ten years subsequent to the first development, its newspapers estimated the number of its avowed adherents at one and a half million, with one thousand public advocates, forty thousand public and private mediums, and a literature of five thousand different works."²⁷

"Reports of these marvels soon crossed the Atlantic; but in England for a long time they excited little serious attention, and were generally received not only with incredulity but with ridicule and contempt. The visit to London of Mrs. Haydon, an American medium, in 1854, first excited any considerable degree of public interest in Spiritualism. Many visited her, most of whom were puzzled; some ridiculed, a few were convinced. Among the latter were Robert Owen, the founder of English socialism, and Dr. Ashburner, the translator of Reichenbach, and the colleague of Dr. Elliotson in the establishment of the Zoist and of the mesmeric infirmary."

"In 1855 a more remarkable medium came to England, Mr. Daniel Dunglas Home. The manifestations which occurred in his presence were soon the subject of newspaper controversy. From that time to this they have been seen and tested repeatedly by scientific and other witnesses of the highest credit and social position; and they have made him a frequent and welcome guest at the Tuileries and the courts of Berlin and St. Petersburg."²⁸

Faith of Spiritualists.

The faith of spiritualists according to their own profession shows better than anything else that they teach the doctrines of devils.

They Deny the Bible.—A. J. Davis says that *nature* is "the true and only Bible." Dr. Weisse read a lengthy

²⁷ "Great Events of the Greatest Century," pp. 343, 345, 346.

²⁸ Universal Knowledge, art Spiritualism.

paper before the "investigating class" of New York, to prove that the Bible is a mere transcript of heathen fables, and remarked: "If I am wrong in my views of the Bible, I should like to know it, *for the spirits and mediums do not contradict me.*"

They Deny God.—In the *Banner of Light*, Feb. 3, 1866, the "controlling spirits," through Mrs. Conant, medium, said: "It should be understood that there are as many gods as there are minds needing gods to worship; not only one, two, or three, but many. The noble forest trees, sun, moon, and stars, all things are gods to you; for they minister unto the needs of your soul. It is vain to suppose you can all bow down to and truly serve one God."

By the same medium, and in the same paper of Dec. 2, 1865, it was said: "We understand God to be life, simply life; that is, everywhere, no more in one place than in another.

In the *Banner of Light*, Nov. 4, 1865, is the following question and answer; the answer by the "controlling spirit" through Mrs. Conant:—

"Q. Do you know of any such spirit as a person we call the devil?"

"A. We certainly do. And yet this same devil is our god, our father."

This is surely an honest confession.

They Deny Jesus Christ and His Coming.—"What is the meaning of the word Christ?—It is not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ."²⁹

The "Healing of the Nations" says: "Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed."³⁰

Says Joel Tiffany: "I must look for the coming of my Lord in my own affection. He must come in the clouds of

²⁹ *Telegraph*, No. 37.

³⁰ *Ibid.*, page 74.

my spiritual heavens, or he cannot come for any benefit to me."

In the *Banner of Light*, Nov. 18, 1865, the "controlling spirit" testified through Mrs. Conant: "This second coming of Christ means simply the second coming of truths that are not themselves new, that have always existed. . . . He said, 'When I come again, I shall not be known to you.' Spiritualism is that second coming of Christ."

They Deny the Resurrection.—Woodman says: "At death, the external body of man again mingles with the common mass of the earth, never more to be reclaimed or needed by the man who gives it up."³¹

To dispose of the resurrection, he says: "At death, the real man, that is to say, his soul and spirit, rise from out of his dead body; and in the New Testament this is denominated anastasis, or the resurrection."³² Such a perversion of Scripture as this is altogether without excuse.

They Deny all Law.—The "Healing of the Nations" says: "Thus thy body needs no laws, having been in its creation supplied with all that could be necessary for its government. Thy spirit is above all laws and above all essences which flow therein. God created thy spirit from within his own, and surely the Creator of law is above it; the Creator of essences must be above all essence created. And if thou hast what may be, or might be termed laws, they are always subservient unto thy spirit."³³

"Good men need no law, and laws will do bad or ignorant men no good."

"If a man be above the law, he should never be governed by it. If he be below, what good can dead, dry words do him?"

"True knowledge removeth all laws from power by placing the spirit of man above it."³⁴

³¹ "Reply to Dwight," p. 82.

³³ Page 163.

³² "Reply to Dwight," p. 82.

³⁴ Page 164.

They Deny the Plainest Principles of Morality.—A. J. Davis says: "Sin, indeed, in the common acceptance of that term, does not really exist."³⁵

In another place he says: "In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, *the true and only Bible*, it will be seen that this statement is erroneous. It gives a wrong idea of both man and law. . . . It will be found impossible for man to transgress a law of God.

A. P. Mc Combs, a Spiritualist, in a tract entitled, "Whatever Is, Is Right, Vindicated," says: "I will not contend about how Pope or anybody else viewed the axiom, or into what department of God's universe they give it entrance; I believe that 'whatever is, is right,' in its fullest and broadest sense, covering every act in the past, present, and future."³⁶

Although the doctrine of the Spiritualist comes "with all power and signs and lying wonders," yet they claim to be doing a good work for their fellow-men, and that they are enlightening them with a heavenly light. But however much the Spiritualists try to decorate their doctrines, they are the very opposite of the teachings of the Bible, and aim to destroy all true Christianity.

The rapid and great development of Spiritualism is very remarkable. Those who profess to believe in modern Spiritualism are numbered by millions, and there can be no doubt that the number of secret adherents is much larger. The Catholic doctrine of purgatory and of departed spirits, who are called saints and worshiped more than God, has done much toward preparing the way for Spiritualism.

May you, dear reader, be guided by the word of God in the heavenly way of truth and life. May you not be

³⁵ "Nat. Div. Rev.," p. 521.

³⁶ "Modern Spiritualism," chaps. ii, iii.

carried away by the "deceivableness of unrighteousness," but may you receive "the love of the truth," and be saved.³⁷

Modern Spiritualism a Sign of the Nearness of the Coming of Christ.

In several places in the Bible, Spiritualism is spoken of as a sign of the last days and of the second coming of Christ. The last and most wonderful development of this peculiar doctrine should immediately precede the coming of our Saviour. Matt. 24:26 contains a warning from Jesus against those who say, "Behold, he is in the secret chambers." Then he speaks of the coming of the Son of man, and states that it will be sudden and visible to all like the lightning illuminating the heavens.

The apostle speaks of the brightness of the coming of Christ,³⁸ and then he states that his coming will be "after the workings of Satan with all power and signs and lying wonders."³⁹ This shows plainly that the wonderful phenomena and signs by which Spiritualism deceives the people will be manifested a short time before the coming of the Lord.

The apostle speaks of the same work in 1 Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We have already seen that the spirits with whom the Spiritualists hold communion are seducing spirits or demons, and this text states plainly that this work shall take place in the latter times.

The same work is also spoken of under the prophecy of the two-horned beast. The power of the beast or kingdom spoken of in this place will at last be so great that

³⁷ 2 Thess. 2:10.

³⁸ 2 Thess. 2:8.

³⁹ Verse 9.

it will make "fire come down from heaven on the earth in the sight of men."⁴⁰

When these spirits have carried on their work among men to the utmost and have gained full control over them, they will "gather them to the battle of that great day of God Almighty."⁴¹

That this is done immediately before the revelation of Christ is seen clearly from the next verse: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."⁴²

Let us give heed to these solemn words that we may be found clothed and not naked in that great day of the Lord.

⁴⁰ Rev. 13 : 13.

⁴¹ Rev. 16 : 13, 14.

⁴² Rev. 16 : 15.



CHAPTER VI.

PERILOUS TIMES IN THE LAST DAYS.

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof : from such turn away."¹

Here we see very plainly that the last days will bring perilous times and not golden days. The narrow way will not become broader toward the close of probation. We must not expect to see the great majority of men thronging the narrow way while the broad way is empty and deserted. The apostle enumerated eighteen sins which will be very prominent in the last days, while men at the same time try to keep up a form of godliness.

Selfishness and Covetousness.

It is not difficult to see that those signs mentioned by the apostle are more prominent in our days than ever before. Men become more and more lovers of their own selves. Every one thinks that he is nearest to himself. Love is the most excellent beauty of Christianity. Charity (love) does not seek her own.² Love leads its possessor to live for others, "even as the Son of man came not to be

¹ 2 Tim. 3 : 1-5.

² 1 Cor. 13 : 5.

ministered unto, but to minister, and to give his live a ransom for many." ³

To illustrate the fruit of selfishness the condition of London may be mentioned. Immense riches are gathered there, and yet no place with greater poverty can be found in the world. According to reliable statistics there were in London in the year 1890, 606,000 persons who suffered from poverty every day. Of these 51,000 were paupers, inmates of workhouses and asylums; 33,000, homeless loafers and criminals; 300,000, starving people, earning once in a while \$4 a week, but as a general thing they do not earn enough to sustain the most miserable existence. Often they have to be without food for several days, and not a few die from starvation. Besides these there are 222,000 very poor people who do not have regular earnings.⁴

How can this suffering be remedied?

In London are found sufficient means and wisdom to relieve it even if the distress were twice as great. If they would treat these poor people as well as they treat their horses, it would be a great help. If a horse falls in the street, he is helped upon his legs again, and as long as a horse lives, he is given shelter and food. But the charity of Christian London does not extend so far as that toward the poor. There is probably no country where the horses are treated and fed better than in Denmark. This is right and deserves commendation; but it would be still better to manifest the same or more care and kindness toward our poor fellow-men.

Covetousness and selfishness go together. Money has never before played so prominent a part in the world. Most people try to gather to themselves as much as possible of the good things of this world. Very few act in harmony with the council of Christ: "Sell that ye have, and

³ Matt. 20 : 28.

⁴ Booth's "Darkest England," p. 21.

give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." ⁶ This world is soon to perish. Human banks and depositories are becoming more and more unreliable. Heaven is the safest bank. If earthly possessions perish and we cling to them, we are in danger of perishing with them.

Blessed is he who gives heed to the words of the apostle : —

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" ⁶

Is it not evident that the condition of the Christian world is now just as the prophets many centuries ago described it?

"For from the least of them even unto the greatest of them every one is given to coveteousness ; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace."

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money : yet will they lean upon the Lord, and say, Is not the Lord among us ? none evil can come upon us." ⁸

Boasters, Proud, Blasphemers.

Boasting manifests itself in bragging and self-laudation. Men have never been so much given to exalt themselves and praise their own works as in the present generation. As an instance of this, just notice the innumerable multitudes of patent medicines advertised in the papers. Every one of these medicines cures many diseases, and some of them are recommended as a cure for every disease. They

⁶ Luke 12 : 33, 34.

⁷ Jer. 6 : 13, 14.

⁸ James 2 : 5.

⁹ Micah 3 : 11.

are lauded to the skies, and praised as the greatest blessings to mankind.

If only one tenth of these statements were true, it is evident that disease would diminish considerably on the earth. But the fact is, that diseases are increasing all the time instead of decreasing.

Pride manifests itself in different ways. There are many rounds in the ladder of society, and every one finds some one below that he can look down upon. If this pride was found only among worldlings, there would not be so much of it ; but churches and church members are not behind in this respect. The most popular prayer in our day is the prayer of the Pharisee : " God, I thank thee that I am not as other men are." ⁹ This sentiment, if not the very words, may be heard in a thousand different ways.

All want to make as much show as possible. Every one, from the servant girl to the queen, wants to outdo some one else in pride and dress. Incredible sums are spent for vanity. Many a business man becomes bankrupt on account of his extravagant family expenses. History has never before presented anything like it.

The civilized world is full of *blasphemy*. Reverence for the word of God and true Christianity is seen less and less. Men will take the name of God in vain in the most terrifying manner, while there are plenty of scoffers who more or less openly reject and despise the word of God.

The apostle says : —

" Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." ¹⁰

When the message of the soon coming of our dear Saviour is proclaimed, many will reject and ridicule it. " Be not deceived ; God is not mocked : for whatsoever a man

⁹ Luke 18 : 11.

¹⁰ 2 Peter 3 : 3, 4.

soweth, that shall he also reap." ¹¹ Nevertheless, the Lord is longsuffering, "not willing that any should perish, but that all should come to repentance." ¹² How wonderfully good and merciful the Lord is in this respect! Jesus is still a mediator in the heavenly sanctuary, and he is willing to receive every soul who will confess his sins and turn unto him. Let us not despise the riches of God's goodness and forbearance, and longsuffering. O, that the goodness of God may lead you, dear reader, to repentance, that Jesus may be glorified also in you when he comes to be admired in all them that believe. ¹³

Disobedient to Parents, Unthankful, Unholy.

In no period have children been left to follow their own inclinations so much as they are now. Even in their tender years many become addicted to the use of strong drink and tobacco, and many walk in the downward course of crime and vice. Some are sent to reform schools and workhouses because the parents cannot govern them at home. The rising generation presents no evidence that we have a golden age before us. In the cities, especially in the Western States of America, are found children of the age of ten or twelve years who are a terror to the citizens and officers of the town.

Unthankful persons make great claims, but take little or no thought about their duties. They receive every-day blessings from God but feel under no obligation to him for his goodness. They are willing that God should give them life and health and supply their wants, but they are not willing to thank him for his mercies. ¹⁴

Unholy are those who despise godliness and holiness or neglect to obtain these precious virtues through faith in Christ. The apostle does not here speak of pagans, but

¹¹ Gal. 6 : 7.

¹³ 2 Peter 3 : 10; 2 Thess. 1 : 10.

¹² 2 Peter 3 : 9.

¹⁴ 1 Thess. 5 : 18.

of those who have a form of godliness, and consequently profess Christianity. How many of such unholy people there are in the State churches and in the great popular churches. In Rom. 1 : 28-32 the apostle describes the terrible wickedness of the Gentiles. - If we compare that text with 2 Tim. 3 : 1-5 we shall see that the same character is found in unbelieving Christians.

Without Natural Affection, Truce-breakers, False Accusers.

The lack of natural affection which is seen in our time is truly deplorable. It is manifested in many different ways. One instance of this is seen in the many divorces. During the time of the revolution, thousands of divorces were issued in France, and in some of the United States of America they have been still more numerous. Those who work most in this direction are the Spiritualists. This is shown by the following extract : —

“ Parting husbands and wives is one of the notorious tendencies of Spiritualism. . . . When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of mediums leaving their companions. We heard one of the most popular impressional speakers say to a large audience that she was compelled by the spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent, and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that ‘ he would to God it had parted twenty where it had parted one.’ In short, wherever we go, we find this tendency in Spiritualism.”¹⁵

Men are *truce-breakers*, or implacable.¹⁶ Unwillingness to be pacified is also a prominent sin in our day. This is seen among individuals, and above all in the great strikes and terrible war between labor and capital. Thousands of people are suffering extremely every now and then because the parties are unwilling to be pacified. The labor troubles

¹⁵ “Spiritualism as It Is,” pp. 10, 11.

¹⁶ Emphatic Diaglott.

are a distinguishing feature of our day. It is a sign of the last days.¹⁷ And it is a sign which has never before appeared in the world.

How little of the spirit of Christ we find among those who profess his name. Those who should live together as members of one body, and work together with one mind are often implacable, and many are *false accusers*. They find fault with their brethren and fellow-men and accuse them. The old spirit of religious hatred and persecution is being revived. Those who conscientiously worship God and keep the day which he has sanctified and blessed, are fined and thrown into prison because they work quietly on the first day of the week. Many cases of this kind have appeared lately in Arkansas, Tennessee, Maryland, Georgia, and other places. The long-cherished liberty of the the United States is fast disappearing before the terrible greed of those who have heaped treasures together for the fires of the last days, and before the narrow bigotry of those that think they are doing God service by compelling their fellow-men to be religious. But those who accuse the brethren are doing the work of Satan instead of the work of Christ.¹⁸ He who has the mind of Christ, will try to restore his erring brethren in the spirit of meekness.¹⁹

Incontinent, Fierce, Despisers of Those That are Good.

Incontinent are those who do not restrain their carnal desires. They are given to surfeiting, drunkenness and licentiousness. The terrible amount of sin which is carried on in this direction is beyond description. Immorality has bound millions of the inhabitants of the earth with its loathsome chains, and the great cities of the earth are not behind Sodom and Gomorrah in depravity. In most civilized countries the state obtains its greatest revenues from taxes levied on drunkenness, luxury, and immorality. These

¹⁷ Jer. 5 : 3, 4.

¹⁸ Rev. 12 : 10.

¹⁹ Gal. 6 : 1.

things are called unavoidable evils, and the prevailing opinion is that they would better be controlled by the state than to go on without control. The Day of Judgment will unroll the curtain and bring to light all the terrible corruption which prevails among men. It will reveal a fearfully rotten condition among the higher and lower classes, among church members and infidels, among Christians and Gentiles. Happy the man who repents of his evil deeds, and works the works of God unto the end. He shall reign with Christ when his glorious kingdom is revealed.²⁰

Men are indeed *fierce* or ferocious. They are cruel and have no disposition to show mercy. *Despisers of those that are good.* Money and might are exalted. Poverty and honesty despised. We meet austerity on every hand. Those who are able grasp power and riches. Those who obtain power will rule. The emperor of Russia rules one hundred million men with an iron hand. From this exalted throne downward every one rules in proportion to the power he has in as large a circle as his influence covers.

Dear reader, do not think that you would be good and kind if you had power. If you do, it is evident that you do not know yourself or the corruption of the human heart. "The heart is deceitful above all things, and desperately wicked: who can know it?"²¹ The Lord alone can know it.²² His spirit alone can truly reprove or convince of sin.²³ Let us pray God to live in us and to reign over us by his word. May he keep us from evil and give us no more power or property than we can manage for his glory and the advancement of his cause.

Traitors, Heady, Highminded.

Traitors are multiplying in every country. Love of country and nation is becoming more and more scarce. Anarchists are laying their secret plans and are destroying

²⁰ Rev. 2 : 26, 27.

²² Verse 10.

²¹ Jer. 17 : 9.

²³ John 16 : 8.

life and property with the utmost recklessness here and there while the governments have their secret spies all around. Both sides employ all the cunning and determination that is in their power.

The evil traits of being *hasty* and *highminded* go hand in hand. The person who is self-conceited will easily perform a rash act. He who thinks too highly of himself is not apt to be thoughtful and meek ; but " he that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city." ²⁴

Lovers of Pleasures more than Lovers of God.

" For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." ²⁵ If any man loves these things, the love of the Father is not in him, and he must perish with the world because " the world passeth away, and the lust thereof : but he that doeth the will of God abideth forever." ²⁶

The apostle has thus presented before us a list of eighteen prominent popular sins. All these are practiced under a form of godliness, and those who profess this godliness deny the power thereof. The power of God, his blessed gospel, is not manifest in their own lives, and they oppose it rather than acknowledge it where it is found in others. All this talk of people becoming better and better is very cheap talk, and the hope that most people soon will be good, is indeed a vain hope. It is in direct contradiction to the plainest statements of the word of God. The prophets, the apostles, and Jesus himself testify with one voice that iniquity will abound, and that there will be distress and tribulation on the earth in the last days.

²⁴ Prov. 16 : 32.

²⁵ 1 John 2 : 16.

²⁶ Verse 17.

Iniquity Abounds and Tribulation is Near.

The prophet Isaiah says : —

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.”²⁷

“The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.”²⁸

The old earth must pass away before God will make all things new.

The prophet Daniel says : —

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”²⁹

Christ says : —

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”³⁰

All the wicked must perish in the great day of the Lord.

The apostle Jude writes : —

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told

²⁷ Isa. 24 : 5, 6.

²⁹ Daniel 12 : 1.

²⁸ Verse 20.

³⁰ Luke 17 : 26-30.

you there should be mockers in the last time, who should walk after their own ungodly lusts." ³¹

And the beloved John declares that the influence of the evil spirits at last will be so great that they will deceive all the kings of the earth so that they will make war with the Lamb, and they will gather them to the battle of the great day of God Almighty. ³² Peter says that the great day of the Lord will come as a thief in the night, and that none but the righteous will escape. ³³ Thus they all agree with Paul, that perilous times shall come in the last days.

Many of the predictions of these holy men have been fulfilled, and therefore we may rest assured that those prophecies which still remain unfulfilled will be fulfilled in due time. He who reads the word of God with thoughtfulness and at the same time pays attention to the present condition of the world and the many wonderful events that transpire in our days, can easily see that we are living in those "perilous times" described by the apostles. But we look, according to the promise of God, for new heavens and a new earth wherein dwelleth righteousness. Let us then give heed to the solemn exhortation of the apostle: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." ³⁴

Drunkenness and Its Consequences.

One reason why crimes continually increase is the terrible vice of drunkenness which prevails more and more in all the world. To this is added luxury and intemperance in other directions. The United States of America pays every year fifteen hundred million dollars for liquor and tobacco, and only five and a half million for Christian missions. This makes two hundred and seventy-two dol-

³¹ Jude 17, 18.

³² 2 Peter 3 : 10, 13.

³³ Rev. 16 : 14 ; 17 : 14.

³⁴ 2 Peter 3 : 14.

lars for liquor and tobacco for every dollar paid out for the spread of the gospel.

In 1870 the United States paid eight hundred and eighty-seven million dollars for liquor and fifty million dollars for law-suits on account of drunkenness. This makes nine hundred and thirty-seven million dollars. The expenses for food, clothing, paper printing, and several other things amounted during the same time to less than nine hundred and six million dollars. During this time there were engaged in the liquor trade four hundred thousand persons more than the number engaged in preaching the gospel and teaching schools.

In the United States, one of the most Christian countries in the world, the gospel of Christ has one square foot of ground for every one hundred and sixty-three square feet governed by King Alcohol. It is indeed easy to see who is the greatest ruler on earth at present, and how bright the prospects are that the great majority of mankind soon will walk in the narrow way.

Table of Consumption of Different Articles in the United States.

	Dollars.	Pounds Sterling.
Liquor	900,000,000	185,950,413
Tobacco	600,000,000	123,966,942
Bread	505,000,000	104,338,843
Meat	303,000,000	62,603,305
Iron and steel	296,000,000	61,157,024
Woolen goods	237,000,000	48,966,942
Sawed lumber	233,000,000	48,119,834
Cotton	210,000,000	43,388,429
Boots and shoes	197,000,000	40,702,479
Sugar and molasses	155,000,000	32,024,793
Public education	96,000,000	19,834,704
Clergymen's salaries	12,000,000	2,479,338
Christian missions, home and foreign	5,500,000	1,136,570

This table is based on the report of the commissioner of internal revenue for 1887.

The Heaviest Taxes.

Many complain of the heavy taxes, but no tax is so heavy a burden on mankind as the expenditure for liquor. The use of strong drink consumes the strength of man more than all diseases. The people pay three times as much for strong drink and tobacco as they pay for bread.

"In Chicago the estimate is, one baker for every four hundred and seventy families, one grocer for every eighty-nine families, and one saloon for every thirty-five families."

"During the past six years, the population of Chicago has increased twenty-five per cent. During the same time the consumption of beer in that city has increased ninety-seven per cent, and arrests have increased thirty-eight per cent."

"It is stated that 75,000 gallons of aniline dye were shipped into California in 1887, to be used in the adulteration of wine made in that State."

"At a conference of distillers recently (1888) held in Chicago, it was declared that the business was never in a better condition, and that the trade did not need any legislation at the hands of Congress."

"When speaking of the world's curse, tobacco must not be forgotten. In 1841, when the population of Great Britain was twenty-six million, twenty-three million pounds of tobacco were used. In 1887, with a population of thirty-seven million, fifty-three million pounds were used."

"It is estimated that for every missionary who goes to Africa, seventy-five thousand gallons of liquor are sent to that country."

"William Hewitt, speaking of the 'Revenues of Russia,' attributed the wide-spread intemperance to the influence of the government. The tax on brandy forms the most important item in the revenue of Russia; it amounts to more than fifty millions of rubles."²⁵

The River of the Water of Death.

Most of the misery in this world is caused by the unreasonable conduct and bad habits of men. Intemperance and all kinds of physical and spiritual impurity are found everywhere.

²⁵ "Bible Readings," pp. 305-307.

“Just as in darkest Africa, it is only a part of the evil and misery that comes from the superior race who invade the forest to enslave and massacre its miserable inhabitants, so with us, much of the misery of those whose lot we are considering arises from their own habits. Drunkenness and all manner of uncleanness, moral and physical, abound. Have you ever watched by the bedside of a man in delirium tremens? Multiply the sufferings of that one drunkard by the hundred thousand, and you have some idea of what scenes are witnessed in all our great cities at this moment. As in Africa, streams intersect the forest in every direction, so the gin-shop stands at every corner with its *River of the Water of Death* flowing seventeen hours out of the twenty-four, for the destruction of the people. A population sodden with drink, steeped in vice, eaten up by every social and physical malady, these are the denizens of Darkest England amidst whom my life has been spent, and to whose rescue I would now summon all that is best in the manhood and womanhood of our land.

“How many are there who are, more or less, under the dominion of strong drink? Statistics abound, but they seldom tell us what we want to know. We know how many public-houses there are in the land, and how many arrests for drunkenness the police make in a year; but beyond that we know little. Every one knows that for one man who is arrested for drunkenness there are at least ten—and often twenty—who go home intoxicated. In London, for instance, there are fourteen thousand drink shops, and every year twenty thousand persons are arrested for drunkenness. But who can for a moment believe that there are only twenty thousand, more or less, habitual drunkards in London? By habitual drunkard I do not mean one who is always drunk, but one that is so much under the dominion of the evil habit that he cannot be depended upon not to get drunk whenever the opportunity offers.”

“In the United Kingdom there are one hundred and ninety thousand public-houses, and every year there are two hundred thousand arrests for drunkenness. . . . Isaac Hoyle gives one in twelve of the adult population. This may be an excessive estimate, but, if we take half a million, we shall not be accused of exaggeration. Of these, some are in the last stage of confirmed dipsomania: others are but over the verge; but the procession tends ever downward.

“The loss which the maintenance of this huge standing army of half a million of men who are more or less always besotted men,

whose intemperance impairs their working power, consumes their earnings, and renders their homes wretched, has long been a familiar theme of the platform."³⁶

How beautiful is the "Pure River of Water of Life" in contrast with the filthy stream of the water of death. The pure river of water of life proceeds clear as crystal from the throne of God and the Lamb. It flows as a life-giving stream from the heavenly city, the New Jerusalem, where the saved have access to the tree of life.³⁷ And this invitation from Jesus is for you, dear reader: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."³⁸

Let us give heed to the testimony of the sure word of prophecy. It shows plainly that Jesus will soon come. May you and I then be in such a condition that we can say with joy: "Even so, come, Lord Jesus."³⁹

³⁶ Booth's "Darkest England," pp. 14, 49.

³⁷ Rev. 22 : 1, 2, 14.

³⁸ Rev. 22 : 17.

³⁹ Rev. 22 : 20.

CHAPTER VII.

THE LABOR QUESTION.

PERHAPS no question in the world takes up the thoughts of so many people as the labor question. On one side the capital, on the other the working power. It is not only the monarchs of Europe who reign, but also the railroad kings and capitalists of America. It is not only standing armies and mighty navies that have great influence on the course of events, but also the gold and silver which is heaped up. The monarchs and armies can do nothing when the money is held back. Never before in the history of our world have such enormous sums of money been gathered together, neither have the laborers fought with such power and perseverance to defend their rights.

This condition of things has very plainly been predicted in the word of God. Especially does the apostle James in a striking manner describe how the rich will gather treasures in the last days and keep back the wages of the laborers. At the same time he exhorts the children of God to wait for the coming of the Lord.

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of

sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."¹

The Rich Have Heaped Treasure Together for the Last Days.

In an American journal (*The Forum*) for 1889, Mr. T. G. Shearman, from New York, speaks of several persons in America who own \$20,000,000, or more. Some of these are:—

\$150,000,000, J. Astor.

\$100,000,000, C. Vanderbilt, Jay Gould, and three others.

\$35,000,000 to \$70,000,000, fourteen persons.

\$22,000,000 to \$30,000,000, twenty-one persons.

\$20,000,000, fourteen persons, among whom is Dr. Hostetter with his renowned stomach bitters.

Besides these there are fifty persons who own more than \$10,000,000 each.

Mr. Shearman says that the wealth of England cannot be compared with that of America. The richest dukes of England have less property than twelve or more American citizens who might be mentioned, and the richest bankers, merchants, and railroad kings of England cannot be compared with many Americans.

The average income of one hundred of the richest Englishmen is about \$450,000 a year, while the average annual income of the richest Americans exceeds one and a half million dollars. The richest of the Rothchilds left seventeen million dollars. The duke of Norfolk has, perhaps, property worth \$40,000,000, and the duke of Westminster about \$50,000,000.

¹ James 5 : 1-8.

Mr. Shearman closes by stating that twenty-five persons own one half of the wealth of the United States, and all the wealth of the country is owned for the greater part by 250,000 persons.

Such a heaping together of gold and silver this world has never seen before. And this is certainly a fulfillment of the words of the apostle, "Ye have heaped treasure together for the last days."

The Gold is Gathered, but Little Circulated in Proportion.

All the gold owned by men at the beginning of the Christian era is calculated to have been \$427,000,000. Up to the year 1800 the gold had increased to \$1,125,000,000. In 1819 the gold mines of Russia were discovered. Up to the year 1860 they produced \$746,000,000, or about two thirds as much as was found in the world before this century. February 9, 1848, William Marshall discovered the gold mines of California at Sutter's Mill. Up to the year 1860 they produced \$905,000,000. This is more than half as much as was owned by mankind sixty years before. February 12, 1851, the gold mines of Australia were discovered. They produced up to the year 1860, \$780,000,000. At the beginning of this century the value of gold in the world was about \$1,125,000,000; but up to 1860 it had increased to \$4,600,000,000. That is four times as much as was owned by men sixty years before this time.

In the year 1853 there was coined in Great Britain, France, and United States \$90,000,000. Only a small portion of this money was circulated. The money was heaped together in the vaults of the mints or in safes in the banks. Last August I saw in San Francisco three iron safes containing \$30,000,000. The doors were sealed with the seal of the United States. The servant told us that in the lower treasury were many millions more.

They said there was no prospect that this money would be circulated.²

At the beginning of the present generation only five millionaires were found in United States. Their names were John Jacob Astor and Stephen Whitney in New York; Nicholas Longworth, Cincinnati; Stephen Girard, Philadelphia, and William Gray, Boston. Now five hundred millionaires are found in New York alone.³

Ye have Lived In Pleasure on the Earth.

The apostle says of these rich men that they lived in pleasure on the earth, were wanton, and nourished their hearts as in a day of slaughter. It is a distinguishing feature of our days that people want to live daintily. They are not satisfied with plain, wholesome, and nourishing food. They want beer, wine, and strong drink, besides tobacco, tea, and coffee, and a multitude of dainties which they could very well get along without. And not only could people be without these things, but they would be far more healthy and happy without them.

Mr. Talmage states that the expenses in 1886 for strong drink in America amounted to \$1,500,000,000, and in Great Britain to \$500,000,000.

The world is striving above everything else to make a show. Those who have but little, ruin themselves by this, and the rich pour out of their abundance. What exhibitions some of the millionaires of New York and the great railroad kings have made! It looks as though they were trying to see how much money it is possible to use at one banquet. It is stated that on one occasion two hundred guests were present, and that the expenses for dainties, wine, flowers, and services alone amounted to \$10 for each person.

² J. N. Loughborough, in *Review and Herald*, Feb. 24, 1891.

³ *Review and Herald*, Dec. 23, 1890.

Not long after this Dr. Norman Kerr, of London, England, invited the same number of lame, poor, and invalids from the east end. He treated them with a supper consisting of three courses. At the close of the meal all stated that they were well satisfied, and had been abundantly supplied with good food. He afterward stated that the supper had cost him ten cents for each person.⁴

How much better to follow the exhortation of our Saviour and to rejoice in the blessed hope of eternal life in the resurrection of the just. "But when thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just." ⁵

Monopoly.

"His scepter is made out of the iron of the rail-track and the wire of telegraphy. He does everything for his own advantage and for the robbery of the people. Things have gone on from bad to worse, until in the three legislatures in New York, New Jersey, and Pennsylvania, for the most part, monopoly decides everything. If monopoly favors a law, it passes. If monopoly opposes a law, it is rejected. Monopoly stands in this railroad depot, putting into his pockets in one year two hundred millions of dollars in excess of all reasonable charges for service. Monopoly holds in his one hand the steam-power of locomotives, and in the other the electricity of swift communication. Monopoly decides nominations and elections—city elections, State elections, national elections. With bribes he secures the votes of legislators—giving them free passes, giving appointments to needy relatives to lucrative positions, employing them as attorneys if they are lawyers ; carrying their goods fifteen per cent less if they are merchants ; and if he finds a case very stubborn, as well as very important, puts down before him the hard cash of bribery.

"But monopoly is not so easily caught now as when, during the term of Mr. Buchanan, in one of our States a certain railway company procured a donation of public land. It was found out that thirteen of the senators of the State received one hundred and

⁴ *Review and Herald*, Feb. 24, 1891.

⁵ Luke 14 : 13, 14.

seventy-five thousand dollars among them ; sixty members of the lower house of that State received five thousand and ten thousand dollars each ; the governor of the State received fifty thousand dollars ; his clerk received five thousand dollars ; the lieutenant-governor received ten thousand dollars ; all the clerks of the legislature received five thousand dollars each, while fifty thousand dollars were divided amid the lobby agents.

"That thing, on a larger or smaller scale, is all the time going on in some of the States in the Union, but it is not so blundering as it used to be, and therefore not so easily exposed or arrested."⁶

The Hire of the Laborer Cries.

Speaking of the cruel oppression of poor laborers in England, Booth says :—

"The blood boils with impotent rage at the sight of these enormities, callously inflicted, and silently borne by these miserable victims. Nor is it only women who are the victims, although their fate is the most tragic. Those firms who reduce sweating to a fine art, who systematically and deliberately defraud the workman of his pay, who grind the faces of the poor, and who rob the widow and the orphan, and who for a pretense make great profession of public spirit and philanthropy,—these men nowadays are sent to Parliament to make laws for the people. The prophet sent them to hell—but we have changed all that. They send their victims to hell, and are rewarded by all that wealth can do to make their lives comfortable."⁷

The following extract shows plainly that also in America many poor people must toil like slaves because the rich keep back the hire of the laborer.

"I read a few lines from the last labor report, just out, as specimens of what female employees endure : 'Poisoned hands and cannot work. Had to sue the man for fifty cents!' Another : 'About four months of the year can, by hard work, earn a little more than *three dollars per week*.' Another : 'She now makes wrappers at one dollar per dozen ; can make eight wrappers per day.' Another : 'We girls in our establishment have the following fines imposed : For washing your hands, twenty-five cents ; eating a piece of bread at your loom, one dollar ; also, sitting on a stool,

⁶ "Battle for Bread," pp. 67-69.

⁷ "Darkest England," p. 14.

taking a drink of water, and many trifling things too numerous to mention.'

"Some of the worst villains of our cities are the employers of these women. They beat them down to the last penny, and try to cheat them out of that. The woman must deposit a dollar or two before she gets the garments to work on. When the work is done, it is sharply inspected, and the most insignificant flaw is picked out, and the wages refused, and sometimes the dollar deposited not given back. The Woman's Protective Union reports a case where one of these poor souls, finding a place where she could get more wages, resolved to change employers, and went to get her pay for the work done. The employer says, 'I hear you are going to leave me?' 'Yes,' she said, 'and I have come to get what you owe me.' He made no answer. She said: 'Are you not going to pay me?' 'Yes,' he said, 'I will pay you,' and he kicked her down stairs. I never swore a word in all my life, but I confess that when I read that, I felt a stirring within me that was not at all devotional."⁸

Women as a general thing receive less pay for their work than men. This custom is not founded in righteousness. Why should not a woman have the same pay for her work, if it is done as well as a man's? Concerning women being underpaid, Mr. Talmage says further: —

"There are sixty-five thousand sewing-girls in New York and Brooklyn. Across the sunlight comes their death groan. It is not such a cry as comes from those who are suddenly hurled out of life, but a slow, grinding, horrible wasting away."

"Stand at the corner of a street at six or seven o'clock in the morning, as the women go to work. Many of them had no breakfast except the crumbs that were left over from the night before, or the crumbs that they chew on their way through the street. Here they come; the working-girls of New York and Brooklyn. These engaged in head work, these in flower-making, in millinery, paper-box making; but, most overworked of all and least compensated, the sewing-women. Why do they not take the city cars on the way up? They cannot afford the five cents. If, concluding to deny herself something else, she gets into the car, give her a seat. You want to see how Latimer and Ridley appeared in the fire? Look at that woman, and behold a more horrible martyrdom, a hotter fire,

⁸ "Battle for Bread," pp. 49, 50.

a more agonizing death. Ask the woman how much she gets for her work, and she will tell you six cents for making coarse shirts and finds her own thread."

"I speak more fitly of woman's wrongs because she has not been heard in the present agitation. You know more of what men have suffered. I said to a colored man who, in Missouri, last March, came into my room to build my fire: 'Sam, how much wages do you people get around here?' He replied: 'Ten dollars a month, sir!' I asked: 'Have you a family?' 'Yes,' he said, 'wife and children.' Think of it—a hundred and twenty dollars a year to support a family on!"

"A Christian man went into a house of a good deal of destitution in New York, and saw a poor woman there with a sick child, and he was telling the woman how good a Christian she ought to be, and how she ought to put her trust in God. 'O,' she said, 'I have no God; I work from Monday morning until Saturday night, and I get no rest, and I never hear anything that does my soul any good; and when Sunday comes, I have n't any bonnet that I can wear to church, and I have sometimes got down to pray and then got up, saying to my husband, "My dear, there's no use of my praying; I am so distracted I can't pray; it don't do any good." O, sir, it is very hard to work on as we people do from year to year, and to see nothing bright ahead, and to see the poor little child getting thinner and thinner, and my man almost broken down, and to be getting no nearer to God, but to be getting farther away from him! O, if I were only ready to die!' May God comfort all who toil with the needle and the sewing-machine, and have compassion on those borne down under the fatigues of life."⁹

Strikes.

The hire of the laborers has been kept back by the rich, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. The day of the Lord's vengeance is coming on swift wings. The employers are trying to cut down the wages and extend the hours of work. And when they think that the work does not bring them sufficient interest on their capital, they stop their industry, thus causing thousands of laborers to be thrown

⁹ "Battle for Bread," pp. 51-53, 56, 57.

out of work. Is it any wonder that the laborers under such circumstances make desperate efforts to better their condition?

In 1855 there were in the city of New York forty-five general strikes and one hundred and seventy-seven workshop strikes. Ninety-seven of these turned out to the advantage of the laborers; but as a rule the laborers suffer most in this battle; and however the different strikes end, they always help to nourish strife and contention. This controversy spreads more and more. Strikes have become common everywhere in the world.

The great strikes in 1893 and 1894 are strong evidences of the restless condition of society. There are plenty of live coals under the ashes, and it does not take much to fan them into a big flame.

The great strike of the laborers in the coal mines in England in 1893 cost more than one hundred and sixty-six million dollars. It was the cause of even greater loss than the great labor strike in America this year (1894).

Among the many strikes in 1894 we may notice the following: April 4, 15,000 miners were on strike in Pennsylvania. The strike on the Great Northern Railway closed May 1. Then the great coal strike came on. On account of this numerous factories were closed. In several places non-union men were attacked, and many people were killed and injured. Nine companies of soldiers were called out to keep order in La Salle, Illinois. July 4 this strike was closed. It cost about twenty million dollars.

By this time the Pullman strike was in full blaze, and the so-called Debs strike had begun. The employees on most of the great railroads of the Middle and Western States struck, and for some time the outlook was very dark. The riots and acts of violence were almost equal to a civil war.

Thousands of railroad cars, including mail and express cars, were left by the employees. This brought great trouble and loss to thousands of the traveling public, and caused incalculable injury to freight which was left here and there. Chicago seemed to be the center of the strike, serious troubles occurring in this city. More than one thousand cars were burned, and property worth several million dollars destroyed. The State militia was called to the scene of strife, and President Cleveland sent several companies of United States soldiers to establish order. This strike extended to California in the West and Ohio in the East.

July 24 this strike was practically ended. It caused only loss on all sides. The laborers gained nothing. According to the careful estimate as stated in one of the dailies, the railroad employees lost in wages no less than twenty million dollars, and the loss to all parties amounted to eighty-one million dollars.

July 11 sixty thousand coal miners were on strike in Scotland. August 22 eleven thousand weavers had made strike in New Bedford, Massachusetts. September 6 the Knights of Labor Tailors decided to strike. This brought twenty thousand men out of work in New York and vicinity. These statements are taken from the daily papers.

Thus the poor laborers continue to make efforts to improve their condition, but in most cases it is only made worse. If they would strike against the use of liquor and tobacco, they would succeed much better. If the laboring men of the United States agreed to stop using these injurious articles and would save the money now used in this way, they could in a few years buy and own all the railroads in the country. Will not you, dear reader, make a strike against these tyrants, liquor and tobacco, if you have not already done so? If you do, you are sure to win. Such a warfare cannot possibly bring you any loss. It will bring only gain. Please try it in good earnest.



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The Brooklyn Riot.

Anarchism.

Monarchism has surrounded the world, and anarchism has also surrounded it. These two are mortal enemies. They can never become friends. They work continually for the purpose of destroying each other. Anarchism and the labor movements must not be confounded. They are two very different movements. One is trying to defend its own rights under the existing order, while the other is trying to overturn it. Of anarchism Mr. Talmage says : —

“He owns nothing but a knife for universal blood-letting and a nitro-glycerine bomb for universal explosion. He believes in no God, in no government, no heaven, and no hell, except what he can make on earth. He slew the czar of Russia, keeps Emperor William, of Germany, practically imprisoned, killed Abraham Lincoln, would put to death every king and president on earth, and if he had power, would climb up until he could drive the God of heaven from his throne and take it himself — the universal butcher.”

“It was anarchism that massacred the heroic policemen of Chicago and St. Louis a few days ago, and that burned the railroad property at Pittsburg during the great riots ; it was anarchism that slew black people in our Northern cities during the war ; it was anarchism that again and again in San Francisco and in New York mauled to death the Chinese ; it is anarchism that glares out of the windows of the grogeries upon soher people as they go by. Ah ! its power has never yet been tested. It would, if it had the power, leave every church, chapel, cathedral, school-house, college, and home in ashes.”

In the present history of anarchism we may notice the following points : —

February 21, 1894, the papers stated that two thousand anarchists were in the prisons of Italy. At the same time one hundred and eighteen anarchists were in prison in Barcelona, Spain.

The anarchist Vaillant, who threw a bomb into the legislative chamber of France, was executed Feb. 5, 1894. His last words were, “Long live anarchism !” The Italian anarchist, Santo, murdered Carnot, the president

of France, in Lyons, June 24, 1894. He was executed August 16. The papers stated that he also exclaimed, "Long live anarchism!" both when he heard his sentence, and before he was executed.

In Paris the police discovered a bomb factory with sufficient explosive material to blow up the whole city. May 21, six anarchists were executed in Barcelona. August 28 it was reported that the anarchists had decided to take the life of Depuy, the prime minister of France.

Surely, anarchism is alive, and the terrible greediness of the money kings who build up their own colossal fortunes on the ruins of their poor fellow-men, is also alive. The rich will increase their fortunes, and the poor will grow poorer until He comes who will reign in righteousness. Then, and not till then, will the treasures of the earth be properly divided.

Peace and Safety Cry.

It is very evident that people cannot be true prophets when under such circumstances they preach and write that a time of great peace and happiness is drawing near. They are certainly mistaken though they be honest, and believe what they say. We have no reason to look for peace. It can never be an indication of peace that the great powers make more and more extensive preparations for war, that the earth is filled with powerful armies, and the sea with mighty steel-plated ships. Does it speak of peace that the world in astonishment looks upon the most terrible machines of destruction ever seen by men, that immense armies are continually increased and drilled in scientific warfare, that more and more murderous weapons are invented, making it possible to kill a hundred times as many people as before in a much shorter space of time?

Is it a sign of peace when in America, England, Ireland, Germany, Russia, and other countries we find sparks

of hatred and murder smoldering under the ashes, breaking out into blazing fire now here, now there? Does it speak of a bright future that the political elements are agitated so powerfully in Russia and elsewhere? Is it an olive leaf of peace that the great masses on the eastern and western continents are filled with a spirit which leads them more and more into bitter controversy with the kings and moneyed aristocracy, or that the kings and the rich on the other hand try to fortify their supremacy and establish their power more and more in opposition to the people? Is it a sign of peace when no king or president can be sure of his life any day in his monarchy or republic?

That people under such circumstances nevertheless continue to preach peace and safety, shows plainly that the time now has come of which the apostle prophesied: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."¹⁰

But at the same time there are brethren who are not in darkness whom the day of the Lord shall not overtake as a thief.¹¹

How kindly the apostle exhorts the brethren to be patient at this time when the rich are heaping treasures together for the last days, and keeping back by fraud the hire of laborers: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."¹²

Who can fail to see that the coming of the Lord at this time is near, and that the Judge standeth at the door.¹³ Let us give heed to the sure word of prophecy, and we

¹⁰ 1 Thess. 5:3.

¹² James 5:7, 8.

¹¹ 1 Thess. 5:4.

¹³ James 5:9.

shall not walk in darkness, but in patience look for our dear Redeemer. While the so-called Christian world persists in all kinds of sin, hypocrisy, and wickedness, and while the love of many is waxing cold, the blessed hope that Jesus will soon appear, shines gloriously in the pathway of those who believe in the word of God, and prepare to meet their Lord.

Threatening clouds are gathering around us. The horizon grows darker and darker. The day is not distant when the thunder of the Lord will break loose. Nation shall rise against nation, and kingdom against kingdom, and all the kings of the earth and their wicked subjects must drink the wine of the wrath of God.¹⁴ The Lord will pour out his wrath without mixture into the cup of his indignation.¹⁵ Blessed is he that overcometh. He shall be clothed in white raiment, and sit with Christ in his throne.¹⁶

¹⁴ Rev. 6 : 15.

¹⁵ Rev. 14 : 10.

¹⁶ Rev. 3 : 5, 21.



CHAPTER VIII.

PILLARS OF FIRE AND SMOKE.

ON the day of Pentecost the apostle spoke of the testimony of the Lord by the prophet Joel, concerning signs and wonders which he would show in the earth before the great and fearful day of the Lord. He says : " And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapor of smoke : the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come." ¹ The prophet says : " And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." ²

Many scoffers shall say in the last days : " Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." ³ They do not speak the truth. Those who notice the many wonderful things which are transpiring in our day can easily see that all things do not continue as they were from the beginning of creation. Not only do we see great and wonderful revolutions in the political and religious world, but nature herself is in great commotion, and is preparing for final doom and ruin.

Supernatural Fire.

The *Detroit Post*, under the head of " The Great Fires Supernatural," says : —

" Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron were burned, testify nearly unanimously that

¹ Acts 2 : 19, 20.

² Joel 2 : 30.

³ 2 Peter 3 : 4.

'the air seemed to be on fire.' These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree and house to house, but *a great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane*, rushed upon them without warning.

"The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire upon the adjacent trees and fences. Many were killed in compact masses, as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. *Many of these people believed that the last day had come*, as well they might. The roaring of the whirlwind which preceded the blaze sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame."

Mr. J. A. Richards, in the *Milwaukee Sentinel*, gives a description of the scene of the Wisconsin fires. He says : —

"O God! what a scene met my gaze on every side. Here came the crisis of the storm; here the fiery elements, controlled by a tornado and a whirlwind, made war on human hopes, hearts, and life. The half has not been told, nor ever can be.

"The phenomena and results of this storm were mysteriously strange. In some places the forest trees lay in every imaginable position, while in others they were carried into windrows. They were mere sticks in the hands of a great power, slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses, and even the 'air,' were on fire, while large balls of fire were revolving and bursting in every direction, igniting everything they came in contact with; and the whole of this devouring element was driven before a tornado at a rate of a mile a minute.

"There can be little doubt that the air, strongly charged with electricity, helped on the work of destruction and death. Mr. Kirby says he saw large balls of fire in the air, and when they came in contact with anything, they would bound thirty or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning would issue from the dark clouds, and light upon the buildings.

Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove, standing from twenty to forty feet from any building, were melted. Many thought the 'great day of his wrath' had come."

Another account of the Wisconsin fires is from a paper of Oct. 15, 1871:—

"Later accounts from northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned district of Peshtigo will reach over 1800, and fifteen per cent of those injured cannot recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were soon observed to fall like meteors in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them, and enveloped them in flames, smoke, and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, already made famous by the Chicago horror

"The fiery cyclone swept over a tract of country eight or nine miles wide. Every building, fence, and all the timber were licked up clean by the tongue of fire.

"The town of Peshtigo numbered 2000 inhabitants, one third of whom perished in that fearful night.

Reports from the east shore of Green Bay place the loss of life fully as high as at Peshtigo."*

Similar fires have also occurred now and then in later years. God suffers the elements to rage. The judgments of the Lord are certainly in the land.

Fires in Michigan.

The following is a graphic description of the northern Michigan fires from the *Detroit Free Press*, October, 1874:—

"Fires had been burning in Sanilac, Huron, and Tuscola counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat; but this happens every fall,

* "Facts for the Times," 3rd edition, pp. 150, 151, 155, 156.

and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds, and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back and two hundred miles of forest in the front.

"From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with a sound of thunder. In others it was preceded by a terrible roaring, as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred miles in length.

"At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once, and reduced them to ashes in ten minutes.

"I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw they were all surrounded by the flames, he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

"Meanwhile the mother and children had taken refuge in the root-house. This was a structure mostly sunk in the ground, and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them, one of the sons went out to see what caused his delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

"I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was

only a few rods from the root-house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance.

"To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through the fields of corn at a rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the home for years of wild cats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape was cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece."⁵

Burning of Chicago.

The terrible fire in Chicago started the same time as the fire in Peshtigo, Wis. (Oct. 8, 1871), and its great extent was no doubt owing to the same causes as the fires in northern Michigan and Wisconsin. The air was filled with combustible substances, and the storm that raged increased the power of the fire insomuch that iron and stone, as well as wood, became a prey to the flames.

The following graphic description of the Chicago fire, as viewed from the top of the Tremont House, is by Mr. Abel Palmer, in the *Detroit Post* : —

"A strong wind was blowing at that time, and yet the flames seemed to go in all directions, like an expanding scythe mowing great and increasing swaths with frightful rapidity. We could think of nothing else but hell. The flames were in some places like huge waves, dashing to and fro, leaping up and down, turning and twisting and pouring,—now and then a great column of smoke and blaze, rising hundreds of feet into the air, like a solid perpendicular shaft of molten metal. In other places it would dart out long streaks,

⁵ "Facts for the Times," 3rd edition, pp. 152-154.

like mammoth anacondas, with hissing, fiery tongues; then these serpentine shapes would swoop down over the blazing path into the yet unburned buildings, which *seemed pierced and kindled instantaneously*. There were also billows of flame that rolled along like water, submerging everything in their course. . . . There was a terrible fascination in gazing upon the scene.

"It was *unearthly, hideous, terrific*. Our eyes seemed riveted so that we could not withdraw them. There were miles of fire, mountains of flame, waves of light, flashes, clouds, brilliant scintillations. With the aid of glasses we could see the streets thronged with people flying for their lives. Close to their heels in hot pursuit, came the belching, roaring, crackling flames. In some places they actually advanced as fast as men could run. The most awful of all was the thunderous roar that seemed to roll upward and outward from the center of the huge holocaust." ⁴

The author of this book was an eye-witness to the terrible fire. It came as a righteous judgment upon the wicked city, and made the best portion of it a heap of ruins. One would, as the above quoted author says, involuntarily think of the Day of Judgment, seeing rich and poor, white and black people fleeing before a lake of fire rolling forward with terrible speed until it covered an area one mile wide from east to west and five miles long, melting everything that could be melted,—stone, iron, glass, zinc,—and turning the rest into ashes.

The most splendid marble palaces, as well as the poorest wooden huts, became a prey to the flames. Large stone buildings with roofs of iron and glass such as the Michigan Central Depot, where six trains could run in side by side, were also destroyed. The heavy rails were torn from the ties and bent in large bows, some of which rose up three feet from the ground. The glass in the roof was melted, and lay around in lumps. The iron frames were half burned up, and the remains were scattered here and there on the ground like wires rolled together.

This was in the south part of the city. On the north side near the city limits was the Chicago waterworks, a

⁴ "Facts for the Times," 3rd edition, p. 151.

grand building containing three immense steam engines (the largest in the world). These works supplied the whole city with water from Lake Michigan through a tunnel extending three miles out from the shore. The fire began about two o'clock in the morning. At 10 A. M. the fire had already cut off all help from this source as though it would hinder the people from quenching it, for if no water could be obtained, the fire engines were helpless. The mighty steam engines were entirely demolished by the heat, bent and twisted in every direction. The people suffered much from lack of water. For several days they had to buy water, or fetch it from a great distance.

One bridge after another leading from the north side to the west side burned. At last there was only one left, the one farthest to the north. On this the ill-fated people fled to the west side, the greater part of which was spared from the fire.

It was a most wonderful sight to behold how the most excellent works of man were destroyed in so short a time ; for the whole fire lasted only about sixteen hours. At 6 P. M. the terrible work of destruction was finished. Splendid palaces, proud churches, towering toward heaven, became a heap of ruins. The river for several miles was full of vessels large and small. It was a splendid and yet a sad sight to see big, three-masted vessels all in a blaze from the hull to the pendant-staff. After a few minutes the burning masts would come down with a crash. A few minutes more and all was devoured by the greedy flames.

In the evening 100,000 people were homeless. Any one who saw that great multitude lose every earthly possession in a single day can never forget it. And any one who had given heed to the word of prophecy could not but see a plain fulfillment of the statements of the Scriptures, and a warning of the great day of the Lord, which is near and hastens greatly. Then not only Michigan, Wisconsin, and Chicago will be plunged into a lake of fire, but every-

where "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."⁷

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness."⁸

Testimony from D. L. Moody.

Mr. Moody describes the Chicago fire as follows : —

"It was my sad lot to be in the Chicago fire. As the flames rolled down our streets, destroying everything in their onward march, I saw the great and honorable, the learned and wise, fleeing before the fire with the beggar, the thief, and the harlot. All were alike. As the flame swept over the city, it was like the Judgment Day. Neither the mayor, nor the mighty men, nor the wise men could stop those flames. They were on a level then, and many who were worth hundreds of thousands of dollars in the morning were left paupers at night.

"In like manner, when the Day of Judgment comes, there will be no difference. When the Deluge came, there was no difference; Noah's ark was worth more than all the world. The day before, it was the world's laughing stock, and if put up for auction, would not have been bought for fire-wood. And when the Day of Judgment comes, Christ will be worth more than ten thousand worlds. And if it was a terrible thing in the days of Noah to die outside the ark, it will be far more terrible for us to go down in our sins to a Christless grave."⁹

Let us give heed to the solemn and yet kind exhortation of our Saviour: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."¹⁰

⁷ 2 Peter 3: 10.

⁸ Verses 11-13.

⁹ "Facts for the Times," 3rd edition, pp. 151, 152.

¹⁰ Luke 21: 36.

Later Fires.—The great fires in northern Minnesota, Michigan, and Wisconsin were not behind any former ones in extent and terrible destruction of life and property. Between Friday morning and Sunday evening, Sept. 1–3, 1894, sixteen towns became a prey to the flames in the three States mentioned. Besides these, millions of acres of valuable timber land were destroyed. For nine weeks no rain had fallen, and when the fire was started, a terrible storm fanned the flames into a sea of fire which melted and devoured everything in its way. The following items are from the *Nebraska State Journal* Sept. 3 and 4, 1894:—

“Death by Flame.—St. Paul, Minn., Sept. 2.—Only the horrors which accompanied the historic Chicago fire can be cited in comparison with the terrible scenes and experiences in the flame-swept pine region of Pine, Canabec, and Carlton counties of Minnesota, and Burnette county, Wisconsin. At least four hundred settlers, their families, and others were burned to death or suffocated before the flames had reached them, and the death list may reach another hundred or more. In the city of Hinckley, which was a prosperous town in Pine county, sixty-seven miles southwest of Duluth, all the people are now dead or homeless and destitute. At a conservative estimate two hundred and fifty men, women, and children of this doomed town were unable to escape from the merciless, swiftly advancing sheets of flame. They fell on the railroad tracks or on the old territorial road, either to be cremated or die the merciful death of suffocation from the clouds of dense smoke and the heat-laden atmosphere.”

“Some were Saved.—Just as the flames were raging fiercest around Hinckley, a train arrived over the Eastern Minnesota, and five hundred people clambered aboard. It was a great Godsend to the people who offered up prayers of thankfulness as the engineer sent the train at rapid speed away from the burning town, and back to safety in Superior.”

“Another party had rushed for the train on the St. Paul and Duluth, but as the fire cut off their way in that direction, they ran to a shallow pond near by. There, like rats in a trap, they perished one and all. One hundred and five bodies were removed from the miserable pond by the relief committee, where they had been literally roasted to death. There was absolutely no escape.”

"Thrilling Event.—One of the most thrilling events was the experience of the train which left Duluth at 2 p. m., Saturday, for St. Paul. It was the limited passenger, the best train on the road, and was crowded with passengers. The smoke from the forest fires was so dense that lamps were lighted in the cars. When the train came within about a mile of Hinckley (a town of about 1200 inhabitants), the engineer found he could proceed no further, as the people were already fleeing for their lives from the town."

"The train was met by a hundred or more fugitives from the burned town. Mothers carried in their arms small children; others followed close behind, hanging to their mother's skirts. Some carried a few household goods, and were crying and bewailing losses already sustained. Many were so exhausted that they could scarcely climb on the train. Nearer and nearer the flames were approaching, and finally the engineer was compelled to reverse his lever and run back, leaving behind scores of unfortunate ones who had not been able to reach the train, the only available means of escape."

"It was a four or five mile run back to Skunk Lake, which is little more than a mud-hole, the mud and water covering not more than an acre. The train had gone but a short distance before it was surrounded by fire. Hot blasts of flames struck the coaches, setting them on fire in places, and breaking the windows on both sides."

"Jim Root, the brave engineer, had taken this train into the midst of the flames. The escape of hundreds from what seemed certain death from the fire on each side of the track, and the saving of these human souls by the heroic acts and fidelity to duty of the engineer and fireman of the train, are worthy to be handed down in the annals of calamities as masterpieces of heroism."

"At Skunk Lake he had scarcely strength to shut off the steam. As he pulled the lever, he sank to the floor exhausted and bleeding, the broken glass in the cab having cut him in a number of places. Quickly two men rushed to the cab and carried him out to the embankment below. Here he lay all the night, covered with mud and dirty water, and dying, as most of the passengers believed. [He was afterward removed to a hospital.]"

"At Skunk Lake sixty or more women, children, and men found refuge in the shallow and dirty water and mud. With their hands they bathed their faces in mud and water. Many of them were seriously burned on the train. Many lay in the mud covering themselves with it. Some died of suffocation within a few rods of



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Forest Fires of 1894.

the pond. One man is reported to have found one hundred and fifteen bodies along the road leading to Hinckley. The train, after having been abandoned, was completely consumed."

"*Relief*.—The sending of relief trains and provisions and physicians, with things for the injured, besides other necessities of existence in a homeless community, was commenced with commendable promptness and on a liberal scale, by the citizens of Duluth, St. Paul, Minneapolis, Chippewa Falls, Superior, St. Cloud, and other cities."

The Great Burning Day.

When we read of such terrible fires, the mind naturally turns to the great day of the Lord, that shall burn as an oven. The prophet says:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."¹¹

The same prophet also points out the glorious salvation which shall be revealed: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall."¹² The Sun of righteousness is Jesus Christ. He is also called the "Dayspring from on high."¹³ The tender mercy and loving kindness of God inclined him to visit us to bring the heavenly light to our dark world. He came to give the knowledge of salvation to his people by the remission of their sins. He still brings light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. And when he has finished this glorious work of salvation, he will be revealed in glory, with all his holy angels, to take his people unto himself.

It will be a fearful time when the very elements shall be on fire and melt with fervent heat, and all the works

¹¹ Mal. 4 : 1.

¹² Verse 2.

¹³ Luke 1 : 78.

in the earth shall be burned up.¹⁴ The fire which is to do this work is already burning in the bowels of the earth. The Lord says, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."¹⁵

The fire is as real as the mountains themselves. It manifests itself in terrible earthquakes and fearful eruptions through the volcanoes of the earth, destroying sometimes whole cities with all their inhabitants. When the great subterraneous fires, obedient to the word of God, burst forth in all their fury, it will not take long to set everything on fire and to melt the foundations of the mountains.

In that day of trouble it will be good to have God for our defense and refuge, for he alone can deliver. The sinners in Zion will say, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"¹⁶ And the promise of the Lord to him who walks righteously is, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."¹⁷ God will be a devouring fire to the wicked, but his brightness and glory shall bring joy to the righteous. Let us then flee for refuge to Jesus while sweet mercy still lingers, and lay hold of the hope that is set before us, that it may be an anchor both sure and steadfast to our souls.¹⁸

¹⁴ 2 Peter 3 : 10.

¹⁵ Deut. 32 : 22.

¹⁶ Isa. 33 : 14.

¹⁷ Verse 17.

¹⁸ Heb. 6 : 18, 19.

PART III.



VISIONS OF DANIEL.

INTRODUCTION.

DANIEL was one of the most remarkable persons mentioned in the Bible. He was carried away captive from Jerusalem to Babylon by King Nebuchadnezzar. He was of the royal family, and with some other young men of the children of Israel he was chosen to stand in the king's palace. These young men should be without blemish, well favored, and skillful in all wisdom.¹ Daniel, Hananiah, Mishael, and Azariah were instructed in the learning and tongue of the Chaldeans for three years. But "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."² Through the blessing of God their faculties were so well developed that they excelled all their contemporaries in all matters of wisdom and understanding.

Daniel stands before us as a pattern of virtue and wisdom. He possessed a wonderful intellect, and he is one of the few persons presented in the Bible without fault. He combined a beautiful exterior and excellent understanding with a noble and humble spirit. It appears that the more honor and wisdom he obtained the more humble he became. Although the Bible does not mention his mistakes, he confessed his sins before the Lord, and said: "We have sinned, and have committed iniquity." "To us belongeth confusion of face," but "to the Lord our God belong mercies and forgivenesses."³

¹ Dan. 1: 1-4.

² Dan. 1: 17.

³ Dan. 9: 5, 8, 9.

Most of the visions of Daniel point to the last days, to the end of the world, and the second coming of Christ. They unveil the future, and the most wonderful events in the history of the world pass before our wondering eyes. In brief, distinct outlines, the rise and fall of the great kingdoms of the world are presented. Centuries and even thousands of years pass by on the rushing stream of time. As we approach the last time, everything is presented more and more minutely until we come to the time of the end, when history is developed with a rapidity never before seen in this world.

The Lord will make a short work upon the earth,⁴ and the devil knows that he has but a short time, wherefore he has great wrath.⁵ The Scriptures spread the knowledge of God and his holy will on the winged steps of steam, and with the swiftness of the lightning to the most distant parts of the earth. The thoughtless world fills its cup of iniquity, and hastens to meet its final doom.⁶ Still the last rays of the setting sun of mercy are shining while the truth of God ripens the harvest of the earth, and prepares God's waiting people to meet the bridegroom.⁷

The prophetic book, which heretofore has been sealed, is now opened. "Many shall run to and fro, and knowledge shall be increased."⁸ Or as the Danish and Swedish translators render it: "Many shall seek eagerly in it [the book], and knowledge shall be increased." Adam Clarke says of this text in his commentary: "*Many shall run to and fro*: Many shall endeavor to search out the sense, and knowledge shall be increased — by these means."

In order to encourage us to search the prophetic word and get understanding from it, the Lord gives us this precious promise: "And they that be wise shall shine as

⁴ Rom. 9:28.

⁵ Rev. 12:12.

⁶ Matt. 13:41, 42; Rev. 14:19.

⁷ Rev. 14:16.

⁸ Dan. 12:4.

the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever." ⁹ With this blessed encouragement before us, we will study this part of the sure word of prophecy.

Daniel obtained the wonderful revelations found in his book as he sought the Lord earnestly in prayer. If we desire that these revelations shall be a blessing to us, we must also study them with earnest prayer to God. Let us do so in Jesus' blessed name.

⁹ Dan. 12 : 3.



CHAPTER I.

FOUR GREAT UNIVERSAL KINGDOMS.

IN the second year of his reign (B. C. 603) Nebuchadnezzar had a remarkable dream. This dream made a deep impression on the king. So he called the wise men of his realm and told them to show him his dream and the interpretation. But the king had forgotten the dream, and the wise men could not tell it. For this reason the king became very wroth, and not without cause, for these wise men pretended to hold communion with the gods, and to be able to predict future events. It now became evident that they were deceivers, and the king commanded that they should be destroyed.

The decree went forth that the wise men should be slain, and they also sought Daniel and his fellows to slay them. But the terrible work was stopped when the king granted the request of Daniel and gave him time to show the interpretation.

Daniel Makes Known the Dream of Nebuchadnezzar.

Daniel and his companions sought the Lord in earnest prayer, and the Lord showed mercy to them and revealed the secret to Daniel in a night vision. Then Daniel blessed the God of heaven and said : —

“Blessed be the name of God for ever and ever : for wisdom and might are his : and he changeth the times and the seasons : he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to them that know understanding : he

revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." ¹

Then Daniel was brought before the king in haste, and he spoke to the king with that modesty and firmness which become a man of God. The king-asked him: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered that it was not in the power of man to do this; "but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." ² Then Daniel told the dream without showing the least doubt with regard to the correctness of his statements.

True faith does not waver. It has a firm assurance of things not seen but revealed by the Spirit of God. It is mightier in the power of God than the mightiest kings and heroes of the world. This is plainly seen in the conduct of Moses and David, and here in that of Daniel. True faith is the victory that overcomes the world.

The king saw in his dream a great image with excellent brightness and a terrible form. His "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Afterward "a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." ³ "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." ⁴

¹ Dan. 2 : 20-22.

³ Verses 31-34.

² Dan. 2 : 26-28.

⁴ Verse 35.

Interpretation of the Dream.

The interpretation of this remarkable dream is so plain and easily understood that every one can comprehend the essential parts of it. "Thou, O king [or thy kingdom], . . . thou art this head of gold."⁵ *Babylon was the first universal monarchy of prophecy.*

Following Berosus, an old eastern author, Josephus, states that Nebuchadnezzar reigned over Egypt, Syria, Phœnicia, and Arabia, and that his heroic exploits exceeded the exploits of all the Chaldeans and Babylonians who reigned before him.

Megasthenes states in the fourth book of his Indian history that Nebuchadnezzar excelled Hercules in valor and heroic deeds, and that he subdued the greater part of Lybya and Spain. Strabo mentions the same, and says further that he used his weapons from Spain to Thracia and Pontus.

This mighty kingdom, however, lasted but a short time. It ceased in less than seventy years after this prophecy was uttered; to wit, under the reign of Belshazzar, the grandson of Nebuchadnezzar. Nebuchadnezzar was by far the greatest and most powerful king who ruled over this kingdom; therefore the prophet could appropriately say: "Thou art this head of gold."⁶

The breast and arms of silver denote another kingdom which should arise after Babylon. *Medo-Persia was the next universal kingdom*, becoming such when Cyrus conquered Babylon, B. C. 538.⁷

The thighs of brass represent the third kingdom to bear rule over the earth.⁸ *The third universal power was the Grecian empire*, which in the year B. C. 331 was erected with great glory on the ruins of Persia.

⁵ Dan. 2 : 37, 38.

⁷ Verse 39.

⁶ Verse 38.

⁸ Verse 39, last part.

The legs of iron denote the fourth kingdom, which should be strong as iron, and break in pieces and subdue all things.⁹ This is applicable only to Rome, the *fourth great universal monarchy*, which reigned with great power in the days of our Saviour.

The feet and toes of the image denote that the kingdom would be divided, and that some of these divisions would be strong and others frail.¹⁰ In harmony with this, the Roman kingdom was divided during the fourth and fifth centuries into several kingdoms, which still exist.

The stone that was cut out without hands was a symbol of the eternal glorious kingdom of God¹¹ which will be set up at the second coming of Christ, and will do away with all the kingdoms of this world. Then the time of mercy will be ended, and the saints of God will reign with Christ for ever and ever.

Little Worth of the Present World.

Thus the whole history of the present world is presented before us in plain outlines in such a manner that we never can forget it. It impresses deeply on our minds the short duration and little worth of this world, and awakens in our hearts a longing for the eternal world, whose glory shall never pass away.

Only a little while, a few years at most, and the lofty looks of man shall be humbled, while the Lord alone shall be exalted; for the day of the Lord of hosts shall be upon every one that is proud and lofty, and he shall be brought low. And they shall go into the holes of the rocks for the fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.¹² Then the kings of the earth, and the great men and the rich men and every bond-

⁹ Verse 40.

¹¹ Verse 44.

¹⁰ Verses 41-43.

¹² Isa. 2 : 11-19.

man and every free man will hide in the dens of the mountains and cry to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"¹³

Then it is a blessed experience to be sealed with the seal of the living God, and to be permitted with the great white-robed throng to stand before the throne of the Almighty and of the Lamb. How gloriously they wave their palms of victory with joyful songs of praise, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."¹⁴

Eternity is before us. On one side is the outer darkness with weeping and gnashing of teeth; on the other is the eternal kingdom, where the saved of all nations and kindreds are forever at home with their Lord, and he that sitteth on the throne shall dwell among them, and the Lamb shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their faces. We are still pilgrims in this dark world, where the cruel monster, death, every day throws his dark shadow across our path. Here and there we see a firm foundation—the word and providence of God—which is untouched by the ravages of time. We see the watchman on the wall and ask: "Watchman, what of the night?" how far have we come on our troublesome journey?

The answer of the watchman is encouraging.

We have the sure word of prophecy. Give heed to it, and it will shine before you as a light in a dark place. Here is already before us a prophetic chain with six links. The first, second, third, and fourth of these belong to the past. Babylon, Persia, Grecia, and Rome have all had their allotted time, and have finished their chief part in the

¹³ Rev. 6: 15-17.

¹⁴ Rev. 7: 10.

world ; but the feet and toes of iron and clay are still on the scene of action. They form the fifth link of this prophetic chain. In this link we live. They have existed for more than 1300 years, and it is possible that their history soon will come to an end.

Then the sixth golden link of that chain, which is stronger than all the powers of this world, shall unite the people of God with the throne of heaven. Let us then hold fast the hope set before us, "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail ; whither the forerunner is for us entered, even Jesus." ¹⁵

Some Features of the History of Babylon.

Before leaving this subject, we will look at some features of the history of Babylon, seeing it contains a remarkable instance of the exact fulfillment of prophecy. Just as Egypt in the days of Moses was the center of civilization in the world, so Babylon was the great seat of science and art in the days of Daniel. And just as the people of God were brought down to Egypt, and some of them were learned in all the wisdom of the Egyptians,¹⁶ so the children of Israel were carried away to Babylon and were benefited by the progressive civilization of the world. The Lord wanted to give his people the advantage of the enlightenment found in the different kingdoms of the world at different times, and the civilized world should be given an opportunity to be benefited by God's word with which he had entrusted his people. Thus they were brought in contact with the kingdoms of the world as one king after another ascended the throne of universal empire.

Sir John Stodart says that the Babylonian and Assyrian kingdoms in all accounts of history are mixed together. These two kingdoms had very early two great

¹⁵ Heb. 6 : 19, 20.

¹⁶ Acts 7 : 22.

cities, Nineveh and Babylon. One was built on the bank of the river Euphrates, and the other on Tigris. The country around Tigris was called Assyria, and around Euphrates, Babel. The large tract of country lying between the two was generally called Mesopotamia (Aram Naharaim),¹⁷ which means *between the rivers*. Here the ancestors of Abraham lived, and this country, together with Babel, was called Shinar.¹⁸

Nimrod built Babel with some other cities in the land of Shinar.¹⁹ After that he went to Asshur, or Assyria, where he built Nineveh and several other cities.²⁰ Of Nineveh it is said, "The same was a great city." This was before Christ about 2200. Thus the Babylonian and Assyrian kingdoms continued together about seventeen hundred years.

In the year B. C. 769 Pul, the king of Assyria, came against the land of Israel, and Menahem, the king of Israel gave him one thousand talents of silver. Then the king of Assyria turned back. His successor, Tiglath-pileser, went up against the Syrians who had besieged Jerusalem. Ahaz, the king of Judah, took the silver and gold that was found in the house of the Lord, and in the treasuries of the king's house, and sent it to the king of Assyria. Tiglath-pileser took Damascus, and carried the people captive. This was B. C. 738.²¹ Shalmaneser, the next king in Assyria, besieged Samaria, the capital of the kingdom of Israel, three years. Sargon, who reigned from 722-705, took Samaria, B. C. 721, and put an end to the kingdom of Israel, carrying away the people captive into Assyria.²² They mingled with the heathen, and since that time the ten tribes have never existed as a separate nation.

In the fourteenth year of King Hezekiah, B. C. 714, Sennacherib, the king of Assyria, came up against all the

¹⁷ Gen. 24 : 10.

¹⁸ Gen. 10 : 10.

²¹ 2 Kings 16 : 5-9.

¹⁹ Gen. 11 : 2.

²⁰ Verses 11, 12.

²² 2 Kings 17 : 5, 6.

fenced cities of Judah and took them.²³ After that he besieged Jerusalem. But Hezekiah prayed to God, and the Lord heard him and sent his angel, who smote in the camp of the Assyrians one hundred and eighty-five thousand men. Then Sennacherib returned to Nineveh. A short time after this he was murdered by his sons, and Esarhaddon, his son, reigned in his stead, B. C. 709.²⁴

Esarhaddon reigned thirteen years over Babel and Assyria. His son, Asshur-boni-pal (according to the best authorities), ascended the throne at the death of his father, B. C. 669.

Nineveh, the capital of Assyria, believed and repented at the preaching of Jonah about 800 B. C. The city had at that time 60,000 small children and perhaps half a million inhabitants.²⁵ The people repented and humbled themselves before the Lord, and on account of this, the threatened punishment was postponed for some time ; but when the people again fell into wickedness, their destruction was foretold by the prophet Nahum.²⁶ Nineveh was taken B. C. 606 by Cyaxares, the Mede, and Nabopolassar, the Babylonian, and after this never recovered its former splendor.

When Xenophon about two hundred years later marched over it with his army, the ruins were so covered with soil that he thought they were the remains of some Median cities. Since that time the Arabian peasants and the Bedouins have gone back and forth over the ruins with their plows, while learned men have differed in regard to the site of the city which once was the greatest commercial center on the earth.

Since 1841 many of the treasures of Nineveh have, however, been found and dug out. Especially have the French and English brought forth many bricks and slabs of stone covered with sculptures in bas-relief and inscrip-

²³ 2 Kings 18 : 13.

²⁵ Jonah 4 : 11.

²⁴ 2 Kings 19 : 35-37.

²⁶ Nahum 3 : 7, 19.

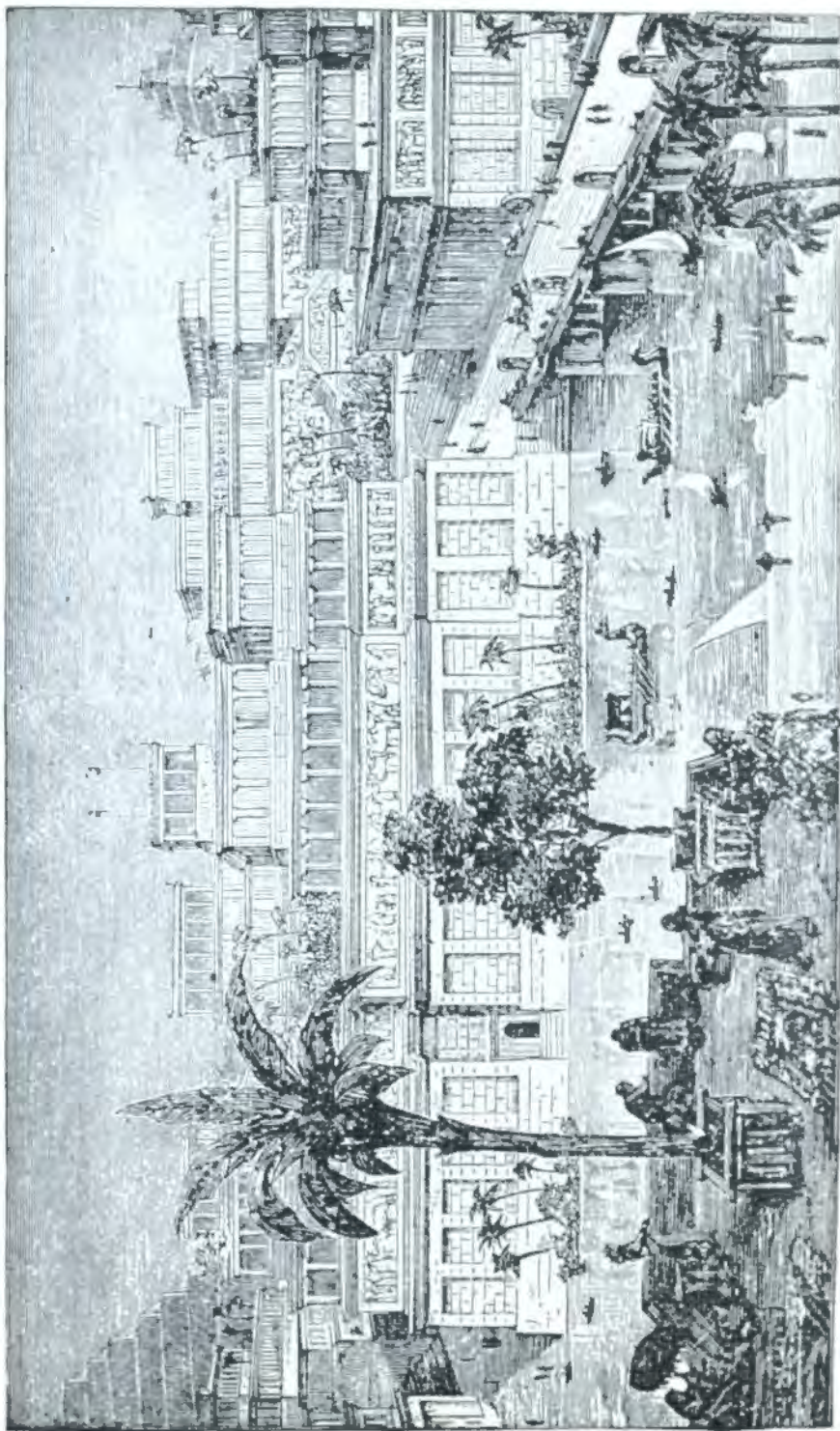
tions in arrow-headed characters, which have been in part deciphered. Thus old Nineveh has awakened to bear witness to the truth of the Bible, and a large portion of the stone libraries of the old Assyrian monarchs have found room in the museums of Europe.

There are four mounds with ruins in the vicinity of Mosul, a commercial city of no small importance, by the Tigris. The tract of country surrounded and covered by these mounds is about eighteen miles long and twelve miles wide and nearly sixty in circumference, thus confirming the ancient accounts of the vast extent of this city. The palaces of Sennacherib and Esarhaddon have been found. In the first named, twenty-seven portals have been uncovered. They are guarded by huge winged bulls and lions with human heads. They have also found seventy-one halls, rooms, and galleries with walls which are from three to six feet through and covered with marble slabs full of pictures representing the military expeditions of the kings. There is also found a whole library of stone with arrow-headed characters. Near the city of Korsabad are found remains from 706 B. C. of a palace about nine hundred feet long and wide, with more than two hundred rooms and halls, thirty-one courts, and two hundred and twenty-five gates and doors.*

The Glory and Decline of Babylon.

Babylon has now shared the fate of her younger sister, but she existed and maintained her glory many years after Nineveh had fallen. Nimrod called the city Bab-El, which means "the gate of God." Babylon was the capital in the land of Shinar, or, as it was afterward called, Chaldea. It was built about 2200 B. C., and about 1700 B. C. it became the seat of the government. The huge walls, brazen gates, and hanging gardens of Babylon belong to

* Bible Dictionaries by Dr. Nyström and American Tract Society.



Babylon.

the wonders of the world. Under Nebuchadnezzar, Babylon reached the summit of her greatness and splendor.

Babylon was taken by the Persians B. C. 538, and from that time its importance declined. "This great Babylon,"²⁸ "the beauty of the Chaldees' excellency,"²⁹ "the lady of kingdoms,"³⁰ "abundant in treasures,"³¹ "the praise of the whole earth,"³² the ancient London, but also "tender and delicate" and "given to pleasures,"³³ should become "heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant."³⁴

The queen Semiramis, who endeavored to hide her bad character and make herself renowned by erecting great buildings, employed two million men to build Babylon. The city was built in a vast and fertile plain watered by the Euphrates. The soil was so fertile that it produced from two to three hundred fold. It was built in a square with walls sixty miles in circumference, three hundred feet high, and seventy-five feet wide, making room on the top of it for six chariots side by side. In each of the four sides were twenty-five brazen gates through which streets crossed to the opposite gates. On the squares thus formed countless houses and gardens were made. Two very costly bridges were built across the Euphrates, and artificial lakes and channels were constructed for the purpose of watering the country.

The royal palaces beautified the city. One of these, the palace of Nebuchadnezzar, was in an inclosure six miles in circumference. Bel's temple was a grand and splendid structure. Among other treasures it contained an image of gold forty feet high, worth one hundred million dollars. Xerxes, the Persian king, took all the treasures

²⁸ Dan. 4 : 30.

³⁰ Isa. 47 : 5.

³² Verse 41.

³⁴ Jer. 51 : 37.

²⁹ Isa. 13 : 19.

³¹ Jer. 51 : 13.

³³ Isa. 47 : 1, 8.

and destroyed the temple utterly. Alexander the Great decided to rebuild it, and employed ten thousand men to clear away the ruins. When they had worked two months, Alexander died, and this put an end to the whole undertaking.

In consequence of the opulence and luxury of the inhabitants, corruptness and licentiousness of manners and morals were carried to a frightful extreme. Their idol worship was mingled with rites in which impurity was made a matter of religion, and we might well expect that Jehovah would bring down vengeance on her crimes.³⁵

Now let us read what the Lord by his prophets predicted concerning this proud and mighty city : —

“ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation ; neither shall the Arabian pitch tent there ; neither shall the shepherds make their folds there. But wild beasts of the deserts shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there.”³⁶ “ The Lord hath raised up the spirit of the kings of the Medes ; for his device is against Babylon, to destroy it ; because it is the vengeance of the Lord, the vengeance of his temple.”³⁷ “ And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and a hissing, without an inhabitant.”³⁸

Please notice how literally all this has been fulfilled. “ The mighty men of Babylon have forborn to fight, they have remained in their holds : their might hath failed ; they became as women.”³⁹ Behold how Belshazzar, the king, was troubled that night when Babylon fell into the hands of the Persians. His countenance was changed, his knees smote one against another, and a few hours later he was slain in his own palace.

³⁵ *Ibid.*

³⁷ Jer. 51 : 11.

³⁹ Jer. 51 : 30.

³⁶ Isa. 13 : 19-21.

³⁸ Verse 37.

"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." ⁴⁰

The city was taken on the day of a great yearly festival when the inhabitants gave themselves to pleasures, riot, and debauchery. Herodotus says the farther part of the city was taken and in the hands of the enemy before those who lived in the center suspected any danger. How could any one predict such remarkable events and strange circumstances unless God revealed them to him?

The Lord had also foretold who should lay siege to Babylon and overthrow the kingdom.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." ⁴¹

Thus wrote the prophet Isaiah B. C. 712. One hundred and seventy four years later, B. C. 538, Cyrus had taken Babylon after a siege of two years. By patient work and incredible exertions, he succeeded in turning the course of the river Euphrates by digging an immense trench around the city. When the river was fordable, the soldiers marched through the old river channel in the night. At the same time the Babylonians felt so secure and were so exceedingly careless that they had left the brazen gates in the great walls on both sides of the river open. Thus they made it possible for the Persians to enter the city.

Xenophon says that when the Persians had surrounded the palace, some of the guests ran to the door to find out the cause of the noise outside. Then the Persians rushed in and gained an easy victory. When they met the king, who came, sword in hand, with his companions, they killed

⁴⁰ Jer. 51 : 39.

⁴¹ Isa. 45 : 1, 2.

him and his men. The first thing done afterward by the victorious Persians was to give thanks to the gods that they had been able at last to punish that wicked kingdom. So exactly history agrees with the prophecy.

Ruins of Babylon.

After the vain attempt of Alexander to rebuild Babylon, the city declined more and more. Jerome writes that he made a visit to Babylon in his day (the fourth century of the Christian era), and that the Persian king at that time used the ruins as a park for wild animals. Benjamin of Tudela, a Jew, says in his notice of travel in the twelfth century : —

“The ancient Babylon is now desolate; yet the ruins of the palace of Nebuchadnezzar may still be seen. The people are afraid to enter the ruins on account of numerous poisonous serpents and scorpions who make it their abode.”

A German traveler, Mr. Rauwolf, who went that way in 1574, says : —

“This country is so dry and barren that it cannot be plowed, and so desolate that if I had not known it from the position and the few remnants of great beauty which were left, I would never have believed that the mighty city, which once was the mightiest and most renowned city in all the world, and was situated in the pleasant and fruitful land of Shinar, ever had been found in this place.”

This author says that the place where the ruins of Babylon are found is dry, while others state that they found pools of water. This is not difficult to understand when we remember that the ruins are found in a tract of country many miles in circumference. A portion of this land is dry, while in the lower portions the water gathers, forming large pools of water.

The ruins of the tower of Babel may be plainly recognized. They are about half a mile in diameter, but they are so decayed and full of poisonous animals that no per-

son dare venture to proceed nearer than half a mile. The river Euphrates, having been disturbed in its course, a large portion of the plain where Babylon stood has been turned into pools and swamps, thus fulfilling the words of the prophets : —

“ For I will rise up against them saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the Lord of hosts.” ⁴²

Later years so many bricks with arrow-headed inscriptions have been dug out, and slabs found with inscriptions in different languages explaining each other, that the learned have been enabled to read the arrow-headed inscriptions, many of which confirm the Bible history. A small town, Hilla, containing about five thousand Arabians, is found among the extensive ruins. On one of the bricks the following inscription is found : “ The palace of Nebuchadnezzar, king of Babel, who built this high house ; he who walked in godliness before his lords, Nebo and Merodach, a son of Nabopolassar, king of Babel.”

About Tyre, once the greatest commercial city on the earth, the prophet says : “ And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea : for I have spoken it, saith the Lord God.” ⁴³ And where Tyre once stood, we now find a naked rock. But of Babylon it was written that wild beasts of the desert should lie there, and that the ruins should be full of doleful creatures, ⁴⁴ and this has also been literally fulfilled. Verily, men cannot make known the things to come, but there is a God in heaven that reveleth secrets. He has made known what shall be in the latter days. ⁴⁵

⁴² Isa. 14 : 22, 23.

⁴³ Eze. 26 : 4, 5.

⁴⁴ Isa. 13 : 21.

⁴⁵ Dan. 2 : 28.

CHAPTER II.

THE TEN PARTS OF THE FOURTH KINGDOM.

WHEN we look upon the ancient monarchies in the light of prophecy, they are generally spoken of only from the time when they are presented in prophecy standing before the people of God as an oppressing or persecuting power. Thus we speak of the kingdom of Babylon from the time Manasseh was carried captive to Babylon B. C. 677 by the Assyrian king, Esarhaddon.

Among the Assyrian stones with writing, one has been found written by King Esarhaddon. He says that among other kings in the West who had to acknowledge his supremacy was also one by the name of Minasisi, Sar Jahudi, that is, Manasseh, king of Judah.

Some count the reign of Babylon in prophecy from the time Nebuchadnezzar ascended the throne B. C. 606 (according to the chronology of the Jews). Persia, the second universal monarchy, is spoken of from B. C. 538, when Cyrus took Babylon. The third kingdom, Greece, from 331, when Alexander conquered Persia; and Rome, the fourth universal monarchy, from B. C. 161, when the Jews entered into a league with the Romans. In B. C. 63 Jerusalem was taken by Pompey, and became a Roman province.

A Divided Kingdom.

Of the fourth kingdom the prophet says that it should be divided. In the image this is shown by the feet and toes being part of potters' clay and part of iron. He gives

a very minute description of the toes thereby indicating that their history forms no small part of the history of the world.

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided ; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay.” ¹

Some of these parts of the fourth kingdom should be strong as iron ; others should be weak or brittle like clay. They should try to become united by marriage alliances, but these attempts should not succeed.

Attempts to Unite the Divided Parts by Marriage Alliances.

As an instance of this may be mentioned what is stated in history of Theodoric, the mighty king of the Ostrogoths. He himself married Audofleda, a sister of Clovis, king of the Franks. One of his daughters, Theudigoth, married Alaric II, king of the Visigoths. The other, Ostrogoth, married Sigismund, son of Gundobad, king of the Burgundians. Thrasamund, king of the Vandals, had married Theodoric’s sister Amalafrida, and her daughter Amalaberg married the Thuringian king Herminfried. ²

Here is mentioned no less than five of the toes which were united by marriage alliances ; to wit, the Ostrogoths, Franks, Visigoths, Burgundians, and Vandals. Theodoric thus gained great influence. Yet these kingdoms were never united.

Dissolution of the Fourth Kingdom.

Constantine the Great chose Byzantium for his capital. In 330 he made it the capital of the Roman Empire and

¹ Dan. 2 : 41-43.

² Wallis’s “History of the World,” book iii, p. 9.

the seat of the government under the name of Constantinople, or the city of Constantine. He beautified it with palaces, churches, and other splendid buildings. After the dissolution of Rome, Constantinople became the residence of the Greek emperors until it was taken by the Turks A. D. 1453. Since that time it has been the capital of Turkey.³

Thus the residence of the Roman emperors was moved to Constantinople. After this the different nations which lived in the countries that had been subdued fell upon Italy and tried to throw off the Roman yoke. Thus the Roman kingdom was broken up during the years A. D. 356-483. The Visigoths came from Spain under Alaric; the Vandals from Northern Africa, under Genseric; the Huns from Hungary and Bulgaria, under Attila; the Ostrogoths under Theodoric.

Justinian's general, Belisarius, was successful in his campaign against the Ostrogoths. He abolished the consulate of Rome. Afterward the eunuch Narses commanded the Roman army. The Ostrogoths had again obtained great power, but he was successful in his warfare against them. In A. D. 552 he abolished the senate, the last element of the government of Western Rome.

The ten kingdoms may be enumerated thus: (1) the Visigoths in Spain, (2) the Vandals in Africa, (3) the Huns in Hungary or Bulgaria, (4) the Ostrogoths in Italy, (5) the Franks in France, (6) the Suevi in Portugal, (7) the Heruli, (8) the Burgundians, (9) the Lombards in Italy, and (10) the Anglo-Saxons in Great Britain. Different authors enumerate them somewhat differently. These kingdoms have since that time undergone many changes; "but if they sometimes were more and sometimes less, yet they were," as Bishop Newton says, "from the beginning called

³ Universal Knowledge, and Nordisk Conversations Lexicon, art. Constantinople.



Napoleon I.

the ten kings, whatever their number afterward may have been."

Later Attempts to Unite the Iron and Clay.

Here we are living in the last portion of the metal image. These prophecies were spoken nearly 2500 years ago, and the mighty monarchs of the world have had plenty of time to make them fail if it were possible. Some of them have also tried to do it. Napoleon the Great tried hard to unite the toes of iron and clay under one common crown. The glittering crowns of the Greek and Roman universal monarchs tempted his ambitious spirit, and for a long time it looked as though the star of fortune favored him. He waded through streams of blood. He was willing to destroy populous cities and disturb the prosperity and happiness of nations in order to gratify his own insatiable ambition. Of this the historian says:—

"While thus the Napoleonic universal monarchy like a greedy Medusa was throwing its filaments around one after another of the nations of Europe, France itself was continually constricted more and more with the iron bands of despotism." ⁴

A greater personality than Napoleon I can hardly be found in the history of mankind. But his great plans were overthrown and his glory forever obscured when he was placed in the middle of the great ocean on the island of St. Helena in 1815. In 1821 death ended his changeable life and his sufferings. The unhealthy climate on the island and his sedentary life undermined his health. He was not permitted to go out without being escorted by soldiers, and for this reason he seldom left his house. ⁵

One Political Star Extinguished and Another Lighted.

The star of France shone with great luster in the political heavens in the time of Napoleon I, but its glory was

⁴ Wallis's "History of the World," book v, p. 641.

⁵ "Nordisk Conversations Lexicon," art. Napoleon I.

soon dimmed. Afterward Napoleon III became renowned. Some fanatical commentators on prophecy have tried to make it appear that the beast with two horns⁶ was a symbol of his kingdom. But Louis Napoleon and his kingdom suffered a terrible defeat in the war with Prussia.

France was deeply humbled by the German armies. And when Germany with William I at its head was raised to the dignity of an empire, it stepped forward with much pomp among the great powers of Europe.

At the coronation of William I, many claimed that his remarks about being "monarch by the grace of God," whereby he meant to convey the idea that the people should yield to the monarch in all important matters, was only a "high sounding eloquent phrase."⁷ But by the help of Bismarck's wonderful talents as a statesman William succeeded already in his lifetime in fashioning the government very much after the pattern of an absolute monarchy.

Now William I is gathered to his fathers, and Prince Bismarck's superior influence on the politics of Europe is in the past. He has retired from public life; but there have been few men, if any, who understood how to arouse the enthusiasm of the great masses better than he. He united in their minds the idea of the greatness of the emperor and the government with the greatness of the nation until many thought that political slavery made the nation great and honorable.

The Eternal Sun Takes the Place of all Earthly Stars.

How empty all this political and worldly glory is! All the kingdoms of this world shall soon become like the chaff of the summer threshing-floors, and no place shall be found for them. This will take place when Jesus comes. The prophet says:—

⁶ Rev. 13 : 11.

⁷ *Ibid.*, art. William I.



Emperor Wilhelm and Son.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." ⁸

In the explanation of this part of the king's dream, the prophet says that it denotes the eternal kingdom of God, which "shall break in pieces and consume all these kingdoms." ⁹

How foolish to admire and fill the mind with these feet of iron and clay! How much soever they are exalted by men, yet they are just as weak and worthless as ever. Indeed the kingdoms of this world stand on frail feet. How much they are praised! yet their destruction is unavoidable. The great God of heaven has passed judgment upon them, and that cannot be changed.

When the mighty stone from the God of heaven smites the image upon its feet and breaks them to pieces, then the whole building resting upon the feet must fall. Each kingdom will be so thoroughly destroyed that no place will be found for it any more. Only one kingdom remains, and that is immortal. The government of this kingdom "shall not be left to other people." ¹⁰ Christ alone will be king, and he "alone shall be exalted in that day." ¹¹ All people, nations, and languages shall serve him. "His dominion is an everlasting dominion." ¹²

As foolish and unreasonable as it is to suffer ourselves to be carried away by earthly greatness and interest, so good and praiseworthy is it to accept Jesus as our king, and let him come into our hearts. No one can show too much interest in that which brings souls into his kingdom. No one

⁸ Dan. 2 : 34, 35.

⁹ Dan. 2 : 44.

¹⁰ Dan. 2 : 44.

¹¹ Isa. 2 : 11.

¹² Dan. 7 : 14.

is too zealous for his cause and truth. The mightiest monarchs on earth can give us no comfort in death ; but Jesus will raise his friends from the realm of death and give them everlasting life.

The Word of God Stands Fast.

Human wisdom and skill is of little worth compared to the word of God. When the Lord speaks, it is done. His thoughts are eternal thoughts. His words are the words of almighty power. His kingdom is an everlasting kingdom. His body-guard is made up of millions of mighty angels, who cannot die.¹³ One of his warriors was sufficient to destroy a whole army.¹⁴ The captain of the Lord of hosts,¹⁵ Michael, the great prince,¹⁶ will soon come with all his holy angels to execute the judgment of the Lord.¹⁷ The King of kings and Lord of lords will come with all the armies of heaven¹⁸ to destroy "that wicked."¹⁹ Then all the kingdoms of this world, and all their glory and power shall be before him "like the chaff of the summer threshingfloors." The wind shall carry them away and no place be found for them forever.

God has said of the remnants of the Roman kingdom that they are iron and clay, and never shall be united together ; therefore we know that this never can take place. And just as surely we know that the kingdoms of this world with all their splendor and terrible corruption, soon shall pass away and make room for a better kingdom, even an eternal.

¹³ Dan. 7 : 10.

¹⁴ Josh. 5 : 14.

¹⁷ Matt. 25 : 31.

¹⁹ 2 Thess. 2 : 8.

¹⁴ 2 Kings 19 : 35 ; Ex. 14 : 24, 25.

¹⁵ Dan. 12 : 1.

¹⁸ Rev. 19 : 14-16.

CHAPTER III.

THE ETERNAL KINGDOM OF GOD.

WHEN we see that all things on this earth are so corrupt, imperfect, and perishable, it rejoices our hearts to read in the word of God what the prophet says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."¹

The Kingdom of Grace and the Kingdom of Glory.

"These kings" here spoken of are the ten kingdoms or ten divisions of Rome which are represented by the feet and toes of iron and clay. The pronoun "these" points to that which has been last spoken of. The kingdom which the prophet says that God should set up cannot be the kingdom of grace, because that has existed ever since the fall. Neither can it be the dispensation of the gospel, for that began with Christ, and Rome was not divided until in the fourth century after Christ.

Neither is the kingdom of grace of such a nature that it would break in pieces and consume all other kingdoms. The weapons used by Christ, and which he left his followers to use in the kingdom of grace, are truth, patience, love, faith, and hope. He has not given them carnal, but spiritual weapons. He has not committed to them the work of overturning earthly kingdoms, but of gathering believing hearts here and there among all people. He has

¹ Dan. 2 : 44.

commissioned them to sow the immortal seed in peace among them that make peace. Christ did not overturn any earthly kingdom while he lived on earth, neither did his apostles ever attempt to do any such thing, neither has any one else done it who has truly followed his Lord and Master.

Jesus Receives the Kingdom before He Returns.

The above considerations show plainly that the kingdom here mentioned by the prophet cannot be the kingdom of grace, it must therefore be the kingdom of glory. This kingdom shall be set up in the days of these kings, when the Almighty Father at the end of probation gives the eternal kingdom of the throne of David to his Son, as it is presented in Dan. 7 : 13, 14. In Dan. 7 : 9, 10, the investigative judgment is mentioned, and after that, it is stated that the Son of man, Christ, is brought near to the Ancient of Days. It is plainly stated that he gave him a kingdom, and that this dominion is an everlasting dominion, a kingdom which shall not be destroyed.*

When Jesus has finished his high-priestly work, and has received the eternal kingdom of the Father, he comes to this earth the second time as Lord of lords and King of kings to bring the judgments of God upon the earth and to take his people to himself. He is crowned King in heaven and receives the throne of his father David, which is in the New Jerusalem. When he raises the sleeping saints, and they are all clothed with immortality, he receives all that his Father has given him. Christ says : "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."†

Then the following words of our Saviour will be fulfilled : —

* Dan. 7 : 13, 14.

† John 6 : 39.

“He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that *when he was returned, having received the kingdom*, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.”⁴

The nobleman who went into a far country evidently represents Jesus himself. He left the earth and went to his Father to receive for himself a kingdom, and then to return. In this interval Jesus has committed to his servants a very important work. They must preach the gospel to all nations, and baptize those who believe in the name of the Father, and of the Son, and of the Holy Ghost. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”⁵ “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”⁶

When the work of the gospel is finished in the earth, the Lord will return. Then he will bring terrible judgments upon those citizens who have hated him and despised his government. They rejected the word of the Lord, therefore he will reject them when the door of mercy is closed, and he comes in his glory. But the servants who have been faithful in his service shall hear the blessed words from the Lord: “Well, thou good servant.”⁷

Thus Jesus, when he returns, having received the kingdom of glory from the hands of his Father, will bring destruction upon every unfaithful servant; but he will bring the crown of life to every one who has loved and served him.

⁴ Luke 19 : 12-15.

⁶ Matt. 28 : 20.

⁵ Mark 16 : 16.

⁷ Luke 19 : 17.

The next statement of the prophet about the eternal kingdom is that "it shall break in pieces and consume all these kingdoms, and it shall stand forever."⁸ It is a kingdom which cannot mingle with corruptible elements for it is eternal or immortal. But corruption and incorruption cannot continue to dwell together. This prophecy shows that the time of grace ceases when the eternal kingdom begins, and the eternal kingdom begins at the second coming of Christ.

Afterward, when God creates new heavens and a new earth, the stone which smote the image and utterly destroyed it,⁹ which is Christ's eternal kingdom, shall fill the whole earth. And the children of God shall obtain their inheritance which is "incorruptible, and undefiled, and that fadeth not away."¹⁰ The meek shall inherit the earth.¹¹

Our Saviour's Merciful Invitation.

In order to get a true idea of the eternal kingdom, it is necessary to know if we have or may obtain a part in this kingdom. On this subject the Bible gives us very clear light. Jesus invites *all* who labor and are heavy laden.¹² He rejects none.

Nothing can be more encouraging to us than our Saviour's merciful invitation to buy of him gold tried in the fire, white raiment, and eye-salve. He will give us the true eternal riches. He will anoint our eyes that we may see our own wretchedness, and he will cover the shame of our nakedness by his righteousness.¹³

Jesus loves those who believe in his name. He desires to give them a place in his glorious kingdom. For this reason he rebukes and chastens them. Therefore we should not despise the chastening of the Lord nor faint when we are rebuked of him.¹⁴ The Lord's design in the

⁸ Dan. 2 : 44.

⁹ Dan. 2 : 34, 35.

¹⁰ 1 Peter 1 : 4.

¹¹ Matt. 5 : 5.

¹² Matt. 11 : 28.

¹³ Rev. 3 : 18.

¹⁴ Heb. 12 : 5.

chastening is to arouse our zeal and lead us to repentance. ¹⁵ Let us listen to his voice.

The Lord says : "Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." ¹⁶

How often Jesus has knocked at the door of our hearts, sometimes by his Spirit or by his providence. Let not your Saviour stand without. Do not close the heart to his merciful call. Let him plant the seed of his incorruptible word in your heart. Do not neglect the word of your Saviour. Read it often, study it in earnest, believe and follow it. It will comfort you in every sorrow. It gives power to resist temptation, and courage to meet death. It gives access to the glorious promise from Jesus to him that overcomes : "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." ¹⁷

The Reign of Christ on the Throne of David.

Jesus is now seated with the Father, on the throne of the universe. He is a priest before God after the order of Melchisedec, to make atonement for the sins of the people ; but when the time of grace is finished, Jesus will receive his own throne.

According to the plain statement of the Scriptures, Christ shall reign on the throne of his father David. The angel of the Lord told Mary that she should bring forth a Son, and he said to her : Thou "shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest ; and *the Lord God shall give unto him the throne of his father David* : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end." ¹⁸

¹⁵ Rev. 3 : 19.

¹⁷ Rev. 3 : 21.

¹⁶ Rev. 3 : 20.

¹⁸ Luke 1 : 31-33.

When the redeemed are at home with the Lord, and have obtained immortality, they shall reign with Christ.¹⁹ They are called the house of Jacob just as the believers are called the Israel of God. Christ shall reign over them, and of his kingdom there shall be no end.

At the close of the thousand years, the earth is made new.²⁰ Then Christ shall have dominion "from sea to sea, and from the river unto the ends of the earth."²¹ Then his glorious name will be blessed for ever, and the whole earth shall be filled with his glory.²² Then Christ has avenged the poor, saved the children of the needy, and destroyed the oppressor.²³ Then the meek shall *inherit the earth*.²⁴ Then the Lord shall be the everlasting light of his people, and the days of their mourning shall be ended. "Thy people also shall be all righteous; they shall inherit the land forever."²⁵

Thus, also, the psalmist testifies: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek *shall inherit the earth*; and shall delight themselves in the abundance of peace."²⁶

When we believe these precious promises, we cannot but long for the time when the God of heaven shall set up the eternal kingdom, and it shall not be left to other people.²⁷ May every one who reads these lines earnestly consider the importance of preparing himself that he may be a companion of the people of God "in tribulation, and in the kingdom and patience of Jesus Christ."²⁸

¹⁹ Rev. 20 : 6.

²⁰ Verse 19.

²¹ Isa. 60 : 21.

²² Rev. 1 : 9.

²³ Rev. 21 : 1.

²⁴ Verse 4.

²⁵ Ps. 37 : 10, 11.

²⁶ Ps. 72 : 8.

²⁷ Matt. 5 : 5.

²⁸ Dan. 2 : 44.

CHAPTER IV.

WAYMARKS ON THE JOURNEY TO THE HEAVENLY CITY.

IN the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."¹

The Four Universal Kingdoms.

Sea, or waters, are in prophecy a symbol of nations or people. "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."²

Storm, or the winds, striving upon the great sea, denotes war. "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth."³ The mighty billows of the sea lashed into fury by the storm are a suitable picture of the great wars between the nations. One great kingdom overturns another and establishes its throne on the ruins of the subdued power.

The four great beasts coming up from the sea represent kingdoms which arise from war between the nations. We read in Dan. 7 : 17 : "These great beasts, which are four,

¹ Dan. 7 : 1, 2.

² Rev. 17 : 15.

³ Jer. 25 : 32, 33.

are four kings, which shall arise out of the earth." And in verse 23 we read: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms." Thus we see that the four beasts denote four kingdoms which should rule one after another. And they should be "diverse one from another."⁴

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."⁵

This beast is a symbol of the first universal monarchy, Babylon. A man's heart given to it may denote that it became weak and at last passed away.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."⁶

This bear is a symbol of Persia, the second universal kingdom. That the bear raised up itself on one side may denote the union between Media and Persia, and that Persia became the greater. Three ribs in the mouth of it may have reference to the three kingdoms conquered by it; to wit, Babylon, Lydia, and Egypt. The bear devouring much flesh shows that the Persian kingdom would subdue many people.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."⁷

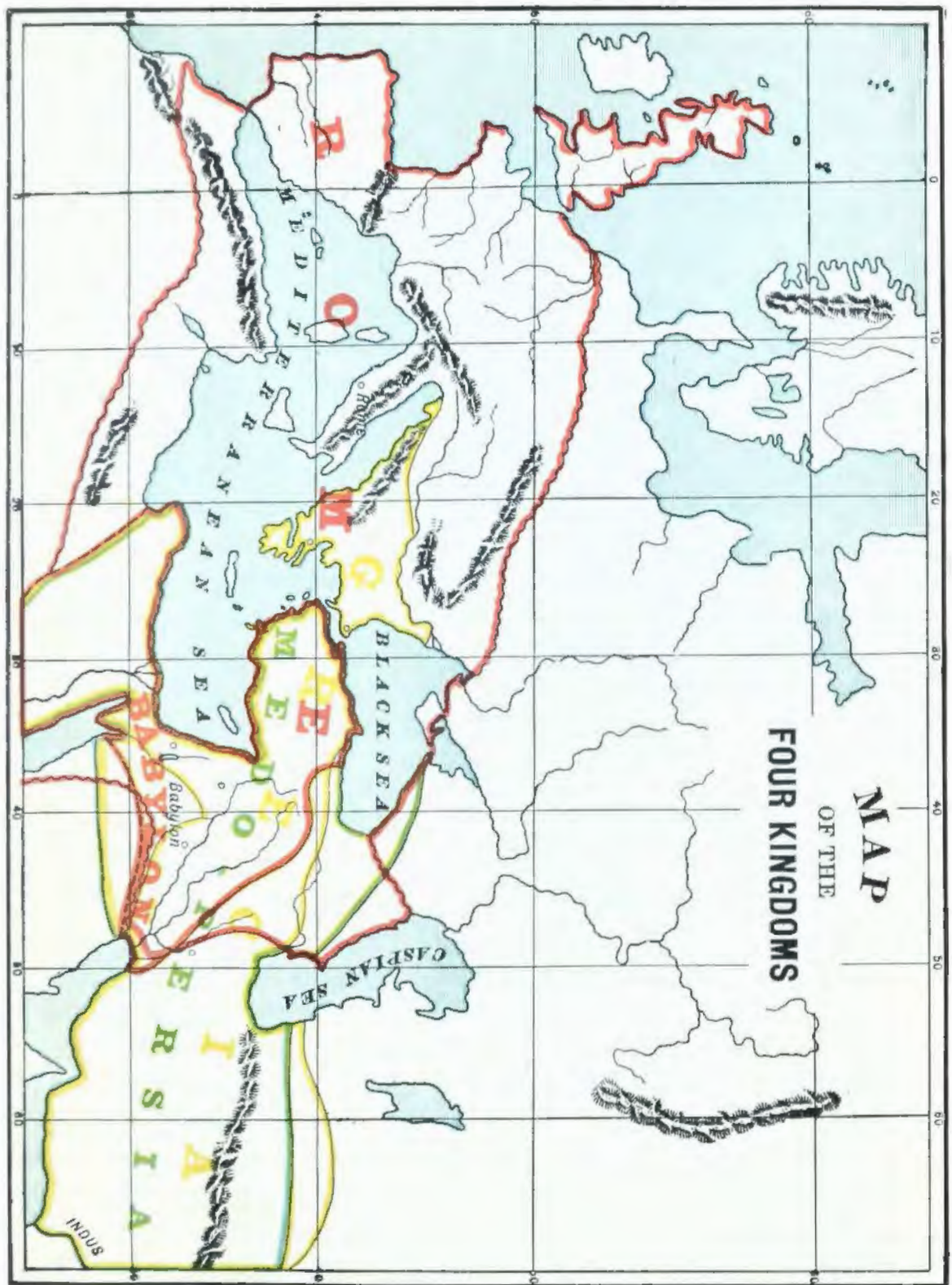
The third universal monarchy, Greece, is represented by a leopard. Four wings on the back may refer to the wonderful swiftness with which the king of Greece, Alexander the

⁴ Dan. 17:3.

⁵ Dan. 7:5.

⁶ Dan. 7:4.

⁷ Dan. 7:6.



NOTE. - The Four Kingdoms are distinguished by the different colors, the outline of each kingdom being in the same color as the letters which name the kingdom. Thus the combined red and yellow outline bounds Babylon; the green, Medo-Persia; the yellow, Greece; and the scarlet, Rome.

Great, overcame all his enemies. He marched with his army 5000 miles in less than eight years, and subdued all the countries he passed through. Four heads may denote that his kingdom was divided between his four generals.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. ' 8

The fourth or Roman monarchy is here symbolized by a nameless beast with great iron teeth and nails of brass.⁹ Its power was very great. No other kingdom could stand before it. It devoured and stamped the residue with its feet. There was no limit to its cruelty. It subdued at last all the nations. It spared nothing that was left by previous powers. It was diverse from all the beasts that were before it. Rome was very different from all previous kingdoms in its government and proceedings. This symbol is applicable only to Rome.

Ten Kings.

"And it had ten horns." Just as the symbolic image in Daniel 2 had ten toes, so this symbol had ten horns. It is easily seen that the legs of the metallic image denote the same kingdom as the fourth terrible beast in Dan. 7 : 7. The prophet says expressly that the fourth beast is the fourth kingdom on earth.¹⁰ And he says just as plainly that the legs of iron denote the fourth kingdom.¹¹ Consequently, they are two different symbols of one and the same kingdom.

But if the legs of iron and the fourth terrible beast denote one and the same kingdom (to wit, Rome, the fourth great universal monarchy), then the feet and toes

⁸ Dan. 7 : 7.

¹⁰ Dan. 7 : 23.

⁹ Verse 19.

¹¹ Dan. 2 : 40.

of the image must also denote the same as the ten horns of the beast ; to wit, the ten kingdoms built up on the ruins of Rome in the fourth and fifth centuries. The prophet says expressly : "And the ten horns out of this kingdom are ten kings that shall arise."¹² This agrees exactly with what has been said before of the toes of iron and clay on the image.

The ferocious beasts are fit symbols of the kingdoms of the world, which often have persecuted and tormented God's children. They have no weapon of defense except the word of God, and they have often been exposed to great sufferings in this world. But when the great day of the Lord comes, the Lord will reward them a thousand fold for all their sufferings and trouble.

The Medo-Persian Kingdom and Cyrus.

When Daniel had the vision related in Daniel 7, the first universal kingdom was near its end. Seventeen years later, 538 B. C., Cyrus took Babylon. Just as Nebuchadnezzar was the most remarkable person in the first universal monarchy, so Cyrus was the most distinguished in the second. The prophet Isaiah had predicted his birth and life-work. The Lord had plainly said of Cyrus : "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid."¹³ One hundred and seventy-six years after this prophecy had been uttered, Cyrus made a proclamation throughout all his kingdom, giving the Jews liberty to return to their country, and to build Jerusalem.¹⁴

The Persians were a small people when Cyrus was born. The whole nation numbered 125,000 persons. They were divided into twelve tribes, and dwelt in only one province of the mighty kingdom which afterward was called Persia.

¹² Dan 7 : 24.

¹³ Isa. 44 : 28.

¹⁴ 2 Chron. 36 : 22, 23.

Cyrus was born 599 B. C. He was a very handsome and noble person, and possessed excellent qualities of mind with great ability. He united kindness and love for his fellow-men with great courage and love of honor. He was educated according to the laws of the Persians in the public school. Here the young men were taught righteousness and virtue as well as the use of weapons and endurance of hardships. They all ate at a common table. Their only food consisted of coarse bread, vegetables, and water. From these schools went forth the flower of that grand army which overturned all other kingdoms.

Rollin says of Cyrus : —

“He infinitely preferred clemency to martial courage, because the latter is often the cause of ruin and desolation to whole nations, whereas the former is always beneficent and useful. He was sensible that good laws contribute very much to the forming and preserving of good manners ; but in his opinion, the prince, by his example, was to be a living law to his people. Nor did he think a man worthy to reign over others, unless he was more wise and virtuous than those he governed : he was also persuaded that the surest means for a prince to gain the respect of his courtiers, and of such as approached his person, was to have so much regard for them as never to do or say anything before them contrary to the rules of decency and good manners. Liberality he looked upon as a virtue truly royal ; nor did he think there was anything great and valuable in riches, but the pleasure of distributing them to others.

“It would be a great blessing to the world if many such kings were found. But history shows but few such examples. Although Cyrus esteemed liberality very highly, he laid a still greater stress upon kindness, condescension, affability, and humanity. For by these qualities a prince may better win the love of his people, and in this manner Cyrus did gain the good will of the nations which he conquered. He often showed such magnanimity and kindness to his opposers and enemies that he went farther than many Christians. He sought revenge by benefactions, and thereby he often gained the friendship of his bitterest opposers.

“Although Cyrus was much superior to all of his officers in understanding, yet he never undertook anything without asking their advice ; and whatever was to be done, whether it was to per-

form anything in the government, to make some change in the army, or to form a new enterprise, he would always have every man speak his sentiments, and would often make use of them to correct his own."

"Cicero observes, that during the whole time of Cyrus's government, he was never heard to speak one rough or angry word. Cyrus must have been a very great master of himself, to be able in the midst of so much agitation, and in spite of all the intoxicating effects of sovereign power, always to preserve his mind in such a state of calmness and composure as that no crosses, disappointments, or unforeseen accidents, should ever ruffle its tranquillity, or provoke him to utter any harsh or offensive expression."

But that which was most truly royal in Cyrus was his great interest in the happiness of his people. Of the duty of the king he said: "It is his duty to watch, that his people may live in safety and quiet; to burden himself with anxieties and cares, that they may be exempt from them; to choose whatever is salutary for them, and remove what is hurtful and prejudicial; to place his delight in seeing them increase and multiply, and valiantly expose his own person in their defense and protection." Cyrus followed this golden principle, and for this reason he was much esteemed and beloved, not only by his own natural subjects, but by all the nations he had conquered.

Cyrus himself informs us "that during the whole course of his life, which was pretty long, the happiness of it was never interrupted by any unfortunate accident; and that in all his designs the success had answered his utmost expectation." But one reason of this was that he always had a secret fear that misfortune might happen, wherefore he tried to be on his guard against intemperate joy.¹⁵

Cyrus was not without fault. He was a pagan and worshiped idols. But as general and king his life is indeed illustrious. He died 529 B. C., lamented by all his people.

¹⁵ Rollin's Ancient History, Vol. 1, book iv, art. 3, sec. 3.

It is a very singular fact that his son Cambyses, his successor on the throne of Persia, was one of the most cruel monsters spoken of in history.

At last the prophet introduces a new symbol, a little horn, which comes up among the ten, and represents a new power different from those before it. It was indeed a very singular horn, for it had eyes, and a mouth speaking great things.¹⁶ This will afterward be explained more definitely.

Prophetic Waymarks.

All these symbols, and the history of the kingdoms which they symbolize, serve as waymarks for God's people on their journey to the heavenly city. We live in a world full of misery and sin, where all things are perishable. But with Abraham we look for a city "which hath foundations, whose builder and maker is God." By faith we seek a better country, "that is, a heavenly."¹⁷ God's waiting children may be compared with a man who is told of a city where everything is pleasant and good. The king of this city is more noble and merciful than Cyrus. The air is clear and pure, the climate healthful and pleasant. The city exceeds Nineveh and Babylon in grandeur and beauty. The inhabitants are all peaceable and kind; the necessities of life are cheap, and can easily be obtained. There is no lack of employment, and good wages are paid, so that every orderly person soon can get into a happy and independent condition.

Suppose a man has made up his mind to undertake the journey to a certain city, although the way is long and dangerous. He goes to a man who is well acquainted with the road, and obtains the following information: You may easily know the road, for the king of the city has caused some waymarks to be placed on the road, in order that no

¹⁶ Dan. 7 : 8.

¹⁷ Heb. 11 : 10, 16.

one may be mistaken. The first is a pillar on which you will see a lion with wings like an eagle. Next comes a bear with three ribs in his mouth ; and after that a leopard with four wings of a fowl, and four heads. Still farther on you will see a dreadful and terrible beast with great iron teeth, nails of brass, and ten horns. At last you will see the same beast again in a different form. Three of the first horns are plucked up, and another little horn has taken their place. This little horn has eyes like the eyes of man, and a mouth speaking great things.

The man starts on his journey. Having traveled several miles, he beholds the lion. After a while he comes to the bear. It has three ribs in the mouth, just as his guide has told him. With full assurance of being in the right road, he continues his journey, and soon beholds a leopard having neither five nor six but exactly four wings and four heads.

Having now proceeded on his journey several days, he discovers in the distance a powerful beast diverse from all the others, and with a very dreadful and cruel appearance. As soon as he comes near enough to distinguish the horns, he counts them with great interest to find if their number is just ten, and rejoices greatly as he finds the proper number. Confirmed in his faith and with a living hope he hastens onward anxious to see the last waymark. After a few days he really beholds the same beast again, and lo, a curious horn has come up among the ten, and this horn has eyes like a man, and a mouth speaking great things.

The man is now sure of two things : (1) That the guide has told him the truth in every respect, and that his word is perfectly reliable ; (2) that he is on the right road, and that the statements concerning the city are nothing but truth. Happy and full of courage he hastens on, and soon reaches the desired goal of his difficult journey.

No Reason for Doubt.

Every one can easily see how well this comparison may be adapted to the word of prophecy. How could any one else but the God of heaven reveal those wonderful things which we have considered? How true are the words of the prophet that God alone "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."¹⁸

Who would have thought that Persia, the smallest kingdom on the earth, should overturn the mighty Babylon, and subdue all the known world, making the king of Persia reign from India in the south part of Asia even unto Ethiopia in Africa, over one hundred and twenty-seven provinces? And who could tell beforehand that Greece, a small and poor kingdom, should overturn and reign over the mighty Persian kingdom, and afterward be divided into four parts; that Rome should be divided into ten parts, and that such a wonderful power as the one symbolized by the little horn at last should come forth out of this kingdom, and be different from every other power which has previously existed in the world?

How can we doubt God's word when we see that he has so exactly fulfilled all these things? Who can deny that he has built a city which hath foundations, and that he will bring his people with honor and glory into this city? Let us then rejoice in the blessed hope and hasten onward to the goal, for "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."¹⁹

It is also easily seen, according to the prophetic chain, that we by this time have proceeded far on the way. The power and glory of Babylon, Persia, Greece, and Rome

¹⁸ Dan. 2 : 22.

¹⁹ Isa. 35 : 10.

have long ago passed away. The papal power has arisen, and has performed those things which the prophet foretold. The next thing we may look for is that the saints shall possess the kingdom, and reign with Christ forever and ever. Then the people of God need no more, like prisoners in a foreign country, hang their harps upon the willows by the mournful waters of Euphrates. They shall sing the song of Moses and the Lamb by the river of life in the heavenly Jerusalem. Then the delightful music of the heavenly harps blends in glorious harmony with the beautiful songs of victory to the glory of God, like many waters, and as the voice of mighty thunderings.²⁰

²⁰ Rev. 14 : 2.



CHAPTER V.

THE INVESTIGATIVE JUDGMENT.

DURING the latter part of the work of the little horn, when it speaks great words, the judgment is going on in the heavenly courts. This is the investigative judgment, which is finished before the second coming of Christ. This wonderful work is thus described by the prophet : —

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.”¹

The Judgment is Set, and Christ Receives the Kingdom.

The judgment cannot be described in plainer words than these, and the eleventh verse shows that this judgment is in session when the papal horn speaks great words, and that its power is taken away, while the remains of the former beasts or kingdoms continue some time until Christ is revealed.²

When the time of mercy is ended, Christ gives up his high-priestly office, and receives the eternal kingdom of the Father. Then the Son of God shall be revealed in his glory with all the holy angels, and at last obtain the earth as his eternal inheritance.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of

¹ Dan. 7 : 9, 10.

² Verse 13.

days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." ³

The people and nations which shall serve Christ are the saved of all generations. Some of all the generations from Adam until the last generation on this old earth shall have a part in the immortal kingdom. In the investigative judgment the Almighty Judge decides who those persons are that shall share in this blessing.

The Reason Why This Judgment is in Session.

It is no wonder that such a judgment is set. Many have been accustomed to think that the judgment was something that would take place in twenty-four hours. They have an idea that the second coming of Christ, the resurrection, the examination of the life-work of all men, the judgment deciding their fate and giving to every one his reward or punishment, might begin in the morning and be finished by night. But this is not what the Bible teaches on this subject, neither is it reasonable in the least.

Every earthly court examines the case of the person accused and decides what punishment he ought to suffer before the judgment is executed. The Almighty Judge is not any less just and accurate. He will render to every man according to his works.⁴ He will let the people come near to judgment.⁵ He will call to the heavens from above, and to the earth that he may judge his people. For God is Judge himself.⁶ He will present the sins of the unrighteous before them, and show them that their punishment is just in proportion to their works, in order that "every tongue should confess that Jesus Christ is

³ Dan. 7 : 13, 14.

⁵ Isa. 41 : 1.

⁴ 2 Cor 5 : 10 ; Rev. 22 : 12.

⁶ Ps. 50 : 4, 6.

Lord, to the glory of God the Father." ⁷ The judgment will be presented so clearly to every man that the saints can praise God for his marvelous works and righteous judgments. ⁸ Then every man shall acknowledge: "Verily there is a reward for the righteous: verily he is a God that judgeth in the earth." ⁹

The saints of God shall execute upon the world "*the judgment written*." ¹⁰ And again the Lord says: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things *which were written in the books*, according to their works." ¹¹

This text shows clearly that the judgments which come upon all men have previously been written in the books of heaven. It is therefore very evident that the Almighty Judge will closely examine every man's work, and then decide his fate, his reward or punishment. And at last he will reward or punish men in harmony with this previously rendered judgment. But the investigative judgment *before* the second coming of Christ relates to the righteous only, while the investigative judgment *after* his second coming relates only to the unjust. "There shall be a resurrection of the dead, both of the just and unjust." ¹² Between these two resurrections there is a space of one thousand years. ¹³ And before either of these resurrections there is an investigative judgment relating to those who are to be raised.

The Witnesses before the Judgment Seat.

Just as the saints are to have part in the judgment during the thousand years before the second resurrection, ¹⁴ that the unrighteous at the end of that period may receive

⁷ Phil. 2 : 11.

⁸ Rev. 15 : 3, 4.

⁹ Ps. 58 : 11.

¹⁰ Ps. 149 : 9.

¹¹ Rev. 20 : 12.

¹² Acts 24 : 15.

¹³ Rev. 20 : 4, 5.

¹⁴ Rev. 20 : 4.

the proper punishment, so likewise God will hold an investigative judgment a short time before the resurrection of the just, in order to decide who shall have part in this glorious event, and to fix the reward of each one. The witnesses before this exalted court are thousand thousands (or as it is in the Danish and Swedish translations, thousand times thousand) and ten thousand times ten thousand.

The one million (thousand times thousand) ministering unto the Ancient of Days, and the one hundred million (ten thousand times ten thousand) standing before him are the holy angels.¹⁶ They are witnesses in the heavenly court. They have been ministering spirits and have guided and protected the children of God on their journey through life, from the days of Adam even to this time, and they will continue to do so till the end of probation. Thus they are reliable witnesses.

Nothing is better adapted to bring solemn earnestness into our souls than a realizing sense of the fact that this wonderful work is indeed going on in our day, and that the last one of the saints soon will have his name written in the book of life. How important, then, for every person to consider that the sun of mercy soon will set, and that the eternal judgment in which all the children of God shall take part will soon begin. All this is closely related to the work of Christ in the heavenly sanctuary, which we shall study afterward.

¹⁶ Dan. 7 : 10 ; Rev. 5 : 11.

CHAPTER VI.

A REMARKABLE PROPHECY OF THE PAPAL POWER.

THE most remarkable subject found in Daniel 7 next after the judgment is the prophecy of the little horn. This horn has not previously been spoken of by the prophets. It plays, however, a conspicuous part in history, and represents one of the most important elements in counterfeit religion. The history of this power furnishes also a striking proof of the truthfulness and divine origin of the word of God.

After having spoken of the ten horns the prophet says : —

“I considered the horns, and, behold, there came up among them *another little horn*, before whom there were *three of the first horns* plucked up by the roots : and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”¹

Three Governments Overthrown to Confirm the Papal Power.

Three of the ten horns, or divisions, of the Roman empire were plucked up to make room for the papal power or the bishop of Rome ; to wit, the Heruli, the Vandals, and the Ostrogoths. They reigned over Rome in succession. The Vandals were Arians, that is, they did not believe that Christ was born of the Father from eternity, but created of him in time. They were enemies of the bishop of Rome whose power the emperor Justinian endeavored to confirm.

¹ Dan. 7 : 8.

The supremacy of the Heruli and Vandals having been overturned, the Ostrogoths ruled in Rome. Then Belisarius, the general of Justinian, went to Italy with an army and drove the Ostrogoths away from the country. Through negotiation with the pope and the Catholic inhabitants of Rome, he took possession of the city without any battle. But in the beginning of the year 537 the army of the Goths surrounded Rome and besieged it. They were very numerous, while the whole force of Belisarius amounted to only five thousand men. He succeeded however in defending Rome until the emperor sent reinforcements, and the Ostrogoths had to give up the siege in A. D. 538. This siege lasted one year, and not less than sixty-seven battles occurred in that time between the besieged and their enemies.

In June A. D. 540 Belisarius also took Ravenna, the last city in Italy remaining to the Ostrogoths. Of this Procopius says : —

“ When I saw the Roman army marching into the city, I was impressed with the thought that it is neither the power nor the multitude of men that decides the course of events, but they are directed by a higher Leader. The Goths were far more numerous than the Romans and excelled them in physical strength, and their own wives spit in their faces as they pointed to the Romans, and showed them how small and weak their conquerors were to whom they yielded.”*

When Belisarius left Rome, the Goths, however, returned. Rome was taken the fifth time during this war, by the eunuch Narses, A. D. 553 ; and it was not until spring of the next year that Italy was fully subdued by the emperor ; whereupon the reign of the Ostrogoths ceased entirely in the course of a few years. †

Ireneus, one of the Fathers of the church who lived in the second century, says : —

* Wallis's “ History of the World.”

† *Ibid.* ; Nordisk Conversations Lexicon, art. Belisarius, Narses, Gotheerne.

“[When Daniel] points to the end of the last kingdom, that is, to the last of the ten kings among whom it should be divided, and after which the son of perdition should follow, he says that ten horns came up on the beast, and that another little horn should come up among them, and that before it three of the little horns should be plucked up. The apostle Paul speaks of the same in his second epistle to the Thessalonians, and he calls him the man of sin, the son of perdition.” ⁴

In the fourth century Cyrillus of Jerusalem said of this : —

“These things we learn, not from our own imagination, but from the Holy Scriptures, especially from the prophecy of Daniel. . . . The fourth beast should be the fourth kingdom on the earth, and it should be diverse from all the kingdoms. That this is the Roman kingdom we have learned from the expositors of the church, for the first that was renowned was the Assyrian kingdom, and the second was the Medes and the Persians together, and after these the Macedonians were the third, and the fourth is now the Romans. After this the angel Gabriel explained to him and said; The ten horns denote that ten kings shall arise of this kingdom, and another shall come up after them, and he shall excel all the former in wickedness. He did not only say ten, but all that were before him. And he shall subdue three kings. It is evident that of the ten he should subdue three in order that he could be the eighth in the kingdom. And he says that he shall speak great words against the Most High.”

How the Three Governments were Plucked up by the Roots.

The prophet says : “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.” ⁵

It is interesting to notice how literally this prophecy has been fulfilled. These three powers that were to make room for the papal power were not only subdued or driven away, but they were indeed plucked up by the roots so that they did not exist any more, and other nations reigned over those countries where they formerly had reigned.

⁴ Book v, p. 438, edition Grabe.

⁵ Dan. 7 : 8.

The word "horn" is often used in the Bible to denote power. "And he shall give strength unto the king, and exalt the horn of his anointed."⁶ The angel said to Daniel that the ten horns on the fourth beast denote ten kings.⁷ Of these ten horns, or kingdoms, three should be plucked up by the roots, or entirely rooted out before the papacy.

We have already seen that the Heruli, Vandals, and Ostrogoths were the three powers which were plucked up to give room for the papacy. We will now consider more definitely how this was brought about. The Heruli were a Teutonic people (ancient Germans). They seem at first to have dwelt by the Baltic Sea. Afterward they lived by the Black Sea. The Heruli were the most prominent among those tribes who, under the command of Odoacer, took Italy and overturned the Roman empire in the year 476.

The Heruli were afterward subdued by the Lombards, and were permitted to settle in Illyricum. But "toward the end of the sixth century they became *merged into other nations and disappeared from historical records*."⁸

The next horn that was plucked up was the Vandals. They were also of German origin, probably with a mixture of Slavonic people. They first dwelt in Germany at the Riesengebirge, and afterward in the Roman province Dacia. Under Constantine they settled in Pannonia (west of Hungary). At the beginning of the fifth century they burst into Gaul, which they laid waste for the space of three years. After that they swept into Spain, which experienced a similar fate, and finally they settled in Andalusia (called after them Vandalusia). In A. D. 429 their king, Genseric, led them into Africa, where he founded a

⁶ 1 Sam. 2 : 10. See also Deut. 33 : 17 ; Job 16 : 15 ; Luke 1 : 69.

⁷ Dan. 7 : 24.

⁸ Nordisk Conversations Lexicon, art. Heruler ; Odoacer ; Universal Knowledge, art. Heruli.

kingdom comprising the northern part of Africa and most of the islands in the Mediterranean Sea. In 533 the emperor Justinian sent an expedition under Belisarius into Africa. He subdued the Vandals, and their kingdom was merged into the Grecian empire. Gelimer, the last king of the Vandals, was taken captive and brought into Constantinople in triumph in 534. Most of the Vandals were drafted into the imperial army, and "used up" in the wars with Persia. *The few who remained in Africa rapidly disappeared among the natives.*⁹

Thus we see how the first two horns or powers not only were subdued, but entirely rooted out. In connection with this it is well to notice that the Vandals were zealous Arians. The same was true of the Goths. These people were therefore the enemies of the Roman bishop. The pope fought with all his power against Arianism, consequently these strong opposers had to be overturned if his power should be established.

The Ostrogoths, the third horn plucked up before the little horn, were a branch of the Goths. They settled on the coast of the Black Sea in the third century. In connection with other Germanic tribes they went into Asia Minor and Greece, and caused terrible destruction in many places. In the fourth century the Goths were divided into the Ostrogoths and the Visigoths, or the Goths of the East and West. In the fifth century, after the death of Attila and the dissolution of the kingdom of the Huns, the Ostrogoths settled in Pannonia (in the west part of Hungary). In 489 the whole people, including 200,000 able-bodied men, marched against Italy and took it, whereupon their king, Theodoric, established his reign in Italy. He reigned undisturbed about thirty-seven years, until his death, A. D. 526. During his reign, the kingdom of the Ostrogoths

⁹ Universal Knowledge, art. Vandals; Nordisk Conversations Lexicon, art. Vandaler, Belisarius.

included besides Italy all the adjoining countries within the Rhone and the Danube ; also Bosnia, Servia, Transylvania, and Wallachia. Theodoric had an army numbering more than 100,000 men, and one thousand war vessels. A later king, the brave Vittiges, was taken captive in 540 by Justinian's general, Belisarius, and the next king, Totilas, was by the same general driven from Rome.

In the year 538 the renowned Byzantine general, Narses, was sent to Italy with an army numbering five thousand men, to help Belisarius against the Ostrogoths. He was successful in his warfare against Totilas, who died and was succeeded by Teias, the last king of the Ostrogoths. After a terrible battle in the vicinity of Vesuvius, in 553 (according to some authors 556), the Roman army was victorious. Gibbon says that "the head of Teias exalted on a spear proclaimed to the nations that the Gothic kingdom was no more." The Ostrogoths, broken and dispersed by their calamities, henceforward disappear from history as a distinct nation.¹⁰

Thus the last kingdom which hindered the exaltation of the papal power was entirely extinguished like the two preceding kingdoms, and never since have they been found. Other nations rule over those countries where they once lived. This shows plainly that the prophecy spoken more than one thousand years before these things happened has been literally fulfilled. What stronger proof can we ask that there is a God in heaven who in his word reveals the secret things?

In connection with this, please notice the remarkable fact that the popes till this day wear a triple crown different from all other monarchs in the world. Is not this a constant memorial of the fact that three kingdoms were plucked up by the roots to make room for the papacy?

¹⁰ *Universal Knowledge*, art. Goths ; *Nordisk Conversations Lexicon*, art. Gother, Narses.

The Looks of the Papacy Greater than the Other Powers.

Concerning this the prophet said that he desired to know the truth of the fourth beast,—

“And of the ten horns that were in his head, and of the other which came up, and before whom three fell; *even of that horn* that had eyes, and a mouth that spake very great things, *whose look was more stout than his fellows*. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”¹¹

This was explained to Daniel in this way: The fourth beast shall be the fourth kingdom upon earth, and the ten horns are ten kings that shall arise: “and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”¹²

Machiavelli says in his “*Historia de Florence*,” book i, p. 6:—

“About this time [the fourth century] the Roman bishops began to lift up their heads and to exercise greater authority than they had done before. At first the followers of St. Peter were venerable and highly esteemed for their miracles and their holy life, and their example added daily so great numbers to the Christian church that many princes became Christians in order to prevent or choke the confusion which then prevailed in the world. Among others the emperor of Rome had been converted, and when he left Rome to set up his residence in Constantinople, the Roman kingdom began to decline. But on the other hand the Roman church increased.”

Thus the Roman empire declined while the power of the Roman Church increased until the papal power obtained the supremacy over the saints and warred against

¹¹ Dan. 7: 20-22.

¹² Dan. 7: 24, 25.

them or wore them out, and many millions of Christian believers were killed.

The look of the papacy has indeed been greater than that of all other kingdoms ; for the kings of all other kingdoms have humbly submitted to the supremacy of the pope. A Venetian prelate in the fourth session of the Lateran Council, addressed the pope as follows : "Thou art our Shepherd, our Physician, in short, a second God upon earth." Another bishop called him "the Lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran, said to the pope :—

"The sight of thy divine majesty does not a little terrify me ; for I am not ignorant that all power both in heaven and in earth is given unto you ; that the prophetic saying is fulfilled in you, 'All kings of the earth shall worship him, and nations shall serve him.'"¹⁸

A Mouth Speaking Great Things.

The popes have indeed been gifted with a mouth speaking great things. One pope after another has called himself "Universal Father," "Holy Father," His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias" (i. e., Father of the Family of God), "Successor of Peter," "The Infallible One," "Prince of the Apostles," "Vicar of Christ," "Father of Fathers," "Lieutenant of Christ," "Father and Doctor of all Christians," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings." There is no end to all the wicked and proud words spoken by the popes against the Most High.

Cardinal Bellarmine on the "Authority of the Councils," book ii, chap. xvii, says : "All the names which are given in the Scriptures to Christ, even the same names are given to the pope ; whence it appears he is superior to

¹⁸ "Thoughts on Daniel and the Revelation," p. 139.

the Church." In Gratian's "Decretals," page 1, dis. 96, Pope Nicholas to Michael, seventh chapter, the pope says, "He is God and therefore men cannot judge him." The Council of Florence, the fifth Lateran, and that of Trent, make the pope superior to general councils, and call him an "unlimited monarch." Johannes Devotus, Vol. i, book i, title 3, sec. 1, says, "The power of the pope is episcopal, metropolitan, patriarchal, and temporal; his decisions from the chair are infallible." Gregory II says all the Western nations reckon Peter a "terrestrial God." Labb. VIII, 666, Marcellus, in a Lateran Council, called Julius, the pope, "a God on earth." Pope Pius VII, as late as 1809, in excommunicating Napoleon, says, "Unworthy as we are, we represent the God of Peace." The Bishop of Grenada calls him "a God on earth not subject to a council." Bellarmine De Pontiff, lit. 4, chap. 3, says, "The pope cannot possibly err in decrees as to faith" — "no council is valid unless called and approved by him." "4

Pope Gregory VII wrote : —

"The Roman pontiff alone is by right universal. In him alone is the right to make laws. Let all the kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one, but by himself alone. The pope of Rome has never erred, and the Scriptures testify he never shall err."

Wearing out the Saints of the Most High.

Concerning this power the prophet says further that it should "wear out the saints of the Most High." Let us see whether the papal power has done this also.

"The American Text-book of Popery" sums up the cruelty of the papal canons and decretals as follows : —

"Heretics are denounced as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures ;

¹⁴ Alexander Campbell's work on "Roman Catholicism."

and when nature can no more bear the sufferings, or barbarity can no longer be gratified, then the fire terminates the anguish of the victim."

Pope Marcellus decreed : —

"It is permitted neither to think nor teach otherwise than the court of Rome directs,"¹⁵

Pope Innocent III decreed : —

"The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."¹⁶

In the "Directory for the Inquisitors," part 2, chap. 2, pp. 148, 176, 177, 212, we find the following : —

"A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."

"All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities. . . . Heretics must be sought after, and be corrected or *exterminated*."

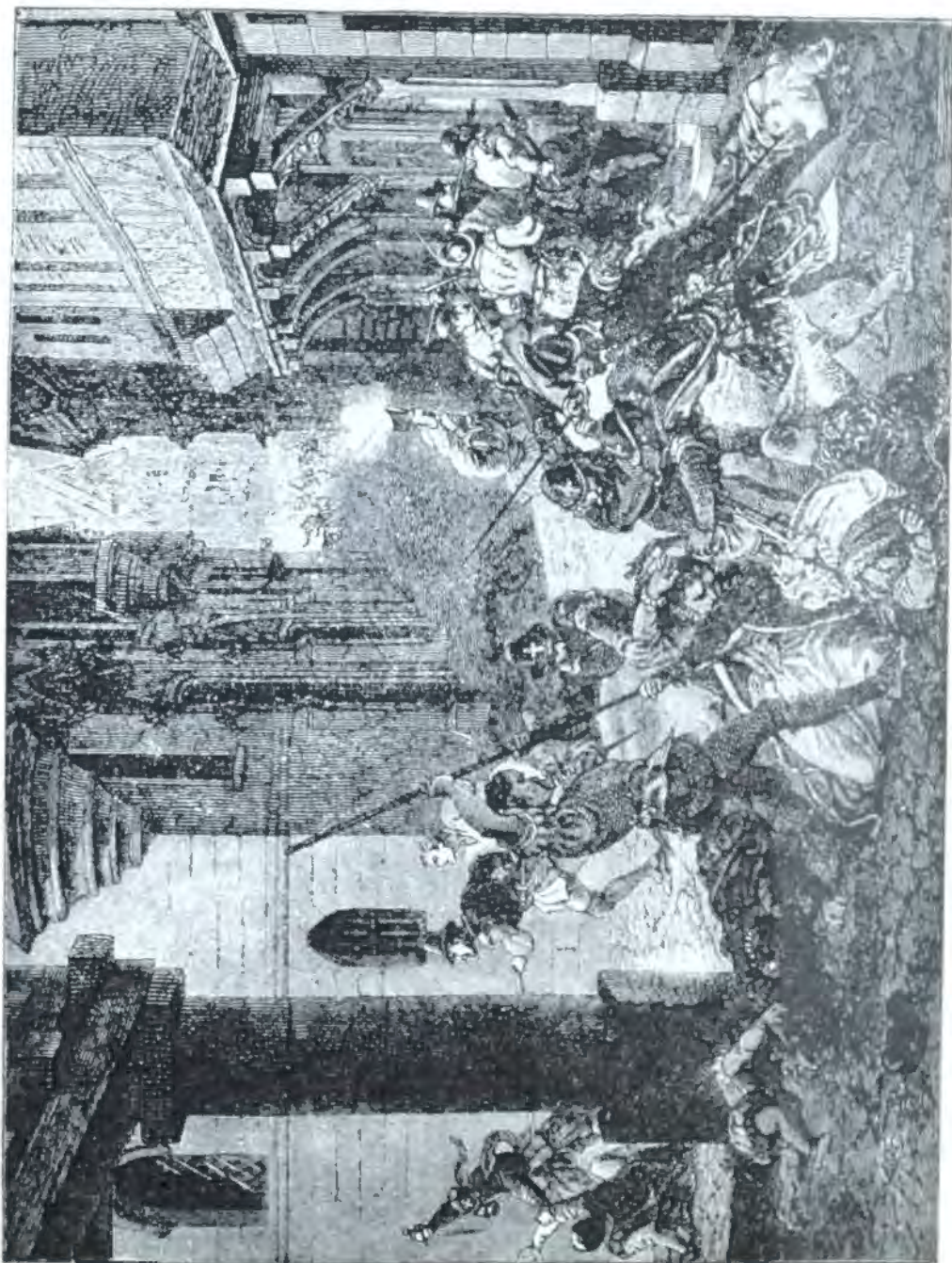
These terrible resolutions were not only written among the decrees of the popes, but they were also executed in fact, causing the blood of Christian believers to flow in streams.

Pope Innocent III reigned from 1198–1216. Next after Gregory VII he was the most prominent and influential pope. He started a crusade against the Cathari and Waldenses in 1208. This warfare of extermination was carried on with terrible cruelty, and by it upwards of one million people perished.

As an instance of the terrible massacre of the Protestants by the Catholics, the events on St. Bartholomew's eve may be mentioned. It took place in Paris on the night between Aug. 24 and 25, 1572, and is sometimes called the blood wedding of Paris. It is most likely that

¹⁵ Corpus Juris Canonici, part ii, chap. 18.

¹⁶ Decretals of Gregory IX, book v, title 7.



The Massacre of St. Bartholomew's Eve.

the queen, Catherine de Medici, who reigned for her son Charles IX, who was not of age, laid the plan.

In 1570 after a long and bloody religious war, peace was concluded between the Catholics and Protestants whereby the reformed were granted free exercise of their religion. The Catholics had lost all hope of crushing the Protestants by open warfare. They endeavored therefore to lull them into negligence by feigned friendship, and the queen expressed much friendliness toward the reformed. The youthful Henry of Béarn should marry the king's sister, and admiral Coligny, the most prominent leader of the Protestants, was drawn to Paris, where the king not only made him costly presents, but gave him an important office in the council of the state.

A great many noblemen went to the court to take part in the festivities at the expected wedding. The murderous scheme succeeded but too well, the Protestants not suspecting their opposers of so much hypocrisy and cruelty. At the hour of midnight a bell in the royal palace gave the signal to the assembled companies of citizens to carry into effect the long-contemplated massacre of the Huguenots. The Catholics were to place a light in their windows, and tie a string of white cloth around the arm so that they could know each other.

Coligny was first murdered. The prince of Condé and the king of Navarre only saved their lives by going to mass. The Protestants were slaughtered in their houses and on the streets where the Catholics laid in wait for them, and their flight was hindered by chains of iron. No age nor sex was spared. The massacre continued three days with the greatest inhumanity and rudeness. The corpses were left on the streets and maltreated. The court ladies went around with Catholic noblemen and mocked with impudent audacity the dead Huguenots. The churches resounded with songs and praise to the honor of God and the holy

virgin, and their harmony was mingled with the cries of the murderers and the groans of the dying.

In Paris not less than two thousand people were killed. The provinces were at the same time summoned to similar slaughter, and although some of the officials were unwilling to publish the murderous commands, there were found bloodthirsty fanatics enough who perpetrated the greatest horrors for several weeks together in almost all the provinces, so that it was reckoned that thirty thousand Protestants were murdered in France. This caused great joy at the papal court, and the pope ordered a *Te Deum* to be sung. But in Europe, even in the most Catholic countries, the report of this massacre was received with horror. And the object, the extermination of the Protestants, was not brought about at all. The Huguenots soon became stronger than before.

The Inquisition also claimed a terrible multitude of victims. In Spain alone 31,912 persons were burned alive. The cruelties committed by this papal tribunal cannot be described, and only a small part of them have come to light. The Judgment Day alone will reveal the terrible cunning and cruelty of Satan which in this way brought suffering upon the people of God.

The German emperor, Charles V, persecuted the Protestants in the Low Countries, and about fifty thousand persons were hung, decapitated, burned, or buried alive in his time. His successor on the Spanish throne, Philip II, tried entirely to extirpate Protestantism. He sent the Duke of Alba to the Low Countries. This great commander ruled with bloody severity, and during his reign in the Low Countries (from 1567-1573) eighteen thousand persons were executed.

In Ireland more than forty thousand Protestants were killed by the Catholics.¹⁷

¹⁷ Universal Knowledge, art. Bartholomew's day ; Nordisk Conversations Lexicon ; and Fox's "Book of Martyrs."



The Escaping Huguenots.

Many thousand of the disciples of Jesus who would not acknowledge the supremacy of the Roman pope were destroyed in Germany, Bohemia, and other countries besides those already mentioned, so that the whole number without exaggeration may be said to have been fifty million, and yet this audacious power, whose head, or god, is the pope, insists that the Roman Church is the true church of Christ on earth, and that all who differ from it are heretics condemned to hell-fire forever.

Attempt to Change Times and Laws.

The little horn or papacy should also "think to change times and laws," and just as it was the saints of the Most High which it persecuted, so it was the laws of the Most High it tried to change.

But before this change could be brought about, the way must be prepared for it. The day of the sun must be exalted and honored, and the day of the Lord must be set aside. The first law made in favor of Sunday was the Emperor Constantine's renowned Sunday law as follows : —

"Let all judges, inhabitants of the cities, and artificers rest on the venerable Sunday. But in the country husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us." ¹⁸

This edict was published A. D. 321.

Socrates wrote a church history beginning with the year 305, embracing a period of one hundred and forty years. About Sabbath-keeping in the year 391, seventy years after the Sunday law of Constantine, he says : —

"There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred

¹⁸ Universal Knowledge, art. Sabbath.

mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient *tradition*, refuse to do this." ¹⁹

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria." ²⁰

Sylvester, who was bishop of Rome while Constantine was emperor, by his apostolic authority, changed the name of Sunday, and gave it the imposing title of "Lord's Day." ²¹ And Nicephorus asserts that Constantine, who considered himself quite as much the head of the church as was the pope, "directed that the day which the Jews considered the first day of the week, and which the Greeks dedicated to the sun, should be called the Lord's Day." ²²

Some writers had indeed before this called Sunday the Lord's Day, but now this matter was settled in the minds of all who were (or are) willing to acknowledge such high authorities as Sylvester and Constantine.

Dr. Heylyn, a distinguished member of the Church of England, says in his church history:—

"Thus do we see upon what grounds the Lord's Day stands; *on custom first*, and *voluntary* consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which *tacitly* approved the same; and *finally confirmed* and *ratified* by *Christian* princes throughout their empires." ²³

Thus we see that the ancient Sabbath continued among the Christians for several hundred years. But little by little the "venerable day of the sun" was placed by the side of it, and as the papal power gained more esteem, Sunday keeping also gained in reputation.

Nothing shows more plainly that the Catholic Church has rejected the day of the Lord, and denounced those

¹⁹ "Ecclesiastical History," book v, chap. xxii.

²⁰ "Sozomen," book vii, chap. xix.

²¹ Lucius's "Ecclesiastical History," 4th cent., chap. 10, p. 739.

²² "History of the Sabbath," third revised edition, p. 352.

²³ "History of the Sabbath," part 2, chap. 3, sec. 12.

who have kept it, while they have exalted the first day in the place of it, than the twenty-ninth canon of the Council of Laodicea, A. D. 363. That the canons or church rules, adopted by the Council of Laodicea, are acknowledged by the Catholic Church, is evident from the statement of the general council which convened in Chalcedon, 451, and was attended by 600 bishops. The first article in this canon reads as follows:—

CANON I.

“We have judged it right that the Canons of the Holy Fathers made in every Synod even until now should remain in force.”

This resolution was accepted A. D. 451, and confirms every resolution in previous councils. Consequently it also confirms the twenty-ninth article of the Council of Laodicea which reads thus:—

CANON XXIX.

“Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ.”²⁴

Some think that the papal power cannot be the power that effected the change of the Sabbath since it began in 538. But those who think that the papal power did not begin before 538, are much mistaken. In the second and third chapters of this book it is plainly shown that the papal power is the same “man of sin,” also called the “mystery of iniquity.”²⁵ And the apostle says plainly that this power did “already work” in his day.

The domineering spirit of the Roman bishops was soon manifested, and we have seen that many Catholic errors became prominent in the third and fourth centuries. During Constantine's reign, the bishops were greatly exalted

²⁴ “Index Canonum,” by John Fulton, D. D., 1883, pp. 175, 259.

²⁵ 2 Thess. 2:3, 7.

when Christianity (or rather the counterfeit religion called by that name) became the religion of the state. Yet it was not before the year 538 that the Roman bishop became the ecclesiastical head of the Western churches. The emperor's residence had been moved to Constantinople. The strongest enemies of the pope were the Heruli, Vandals, and Ostrogoths. Of these, two had fallen, and the third received the deathblow about that time. After that the whole world was open before the papacy, and it did not forget to make use of every opportunity to extend its influence. This it has in a great measure tried to do by urging and pressing upon different nations the keeping of Sunday as a papal ordinance. And never has the papacy urged this harder than at present (1894).

The Catholic Church has not only taken away the command forbidding to make graven images and to worship them, and decreed and confirmed the practice of showing homage to images, but it has also tried to change the fourth commandment. This is plainly set forth by many Catholic authors. Here are a few of many testimonies found in Catholic books : —

“ Question.—How prove you that the church hath power to command feasts and holy days ?

“ Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of ; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most of the other feasts commanded by the same church.”²⁶

“ Q.—Have you any other way of proving that the church has power to institute festivals of precept ?

“ A.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”²⁷

²⁶ “Abridgment of Christian Doctrine,” p. 58.

²⁷ “Doctrinal Catechism,” p. 351.

A Time, Times, and Half a Time.

After this the prophet says: "And they shall be given into his hand until a time and times and the dividing of time."²⁸ The word *iddan* translated "time" means, according to Gesenius, both time and year. When it is said of Nebuchadnezzar that seven times should pass over him it evidently means seven years. Thus three and a half times make three and a half years. These are symbolic years because the little horn which should do these things in the time mentioned, is a symbol. The Jews reckon 360 days for a year. Consequently 1260 days make three years and a half. In the prophecy a day is a symbol of a year. The Lord says to the prophet: "I have appointed thee each day for a year."²⁹

Consequently the papal power should prosper 1260 years in doing these wonderful things. In the year 533, the Emperor Justinian published a decree which made the bishop of Rome head over all the churches. This made a good foundation for the papacy to build upon.

"The celebrated letter of Justinian to the pope in the year 533, not only recognizing all previous privileges, but *enlarging them*, entitled the pope and his church to many immunities and rights, which afterward gave origin to the pretention displayed in the canon law."³⁰

This famous decree of Justinian decided that the bishop of Rome should be recognized as the head of the universal church and the corrector of heretics. As we have already seen, the Ostrogoths were driven away from Rome in 538, and thus the papal power was confirmed. Counting 1260 years from this time brings us to 1798. Then all open persecution of the Protestants had ceased, and the papal power was broken.

²⁸ Dan. 7 : 25.

²⁹ Eze. 4 : 6.

³⁰ "Gavazzi's Lectures," p. 66.

The papal power having been weakened by the Reformation and the reckless proceedings of France, received a deadly wound. In 1798 an event transpired which may be considered as the close of the 1260 prophetic days.

In 1795, at the outbreak of the French revolution, Prince Alexander Berthier, marshal of the French empire, was made general and chief of the staff in the army of Italy. In order to revenge the murder of general Duphot, Berthier, in the absence of Napoleon, entered the papal territory, and Feb. 15, 1798, he proclaimed the republic in Rome.³¹

Pius VI was chosen to succeed Clement XIV, Feb. 15, 1775. In 1796 Bonaparte took possession of the legations, and the pope was compelled to surrender these provinces. February, 10, 1798, Berthier entered the city and took possession of the castle of St. Angelo. Pius was called to renounce his temporal sovereignty, and on his refusal was seized February 20, and carried away to Sienna. The pope was eighty years old, and sick at the time. He asked permission to die in Rome, but he was nevertheless carried away to Sienna, Florence, and at last to Valence on the Rhone, where he died Aug. 20, 1799.³²

Concerning this we find an interesting extract in a work written by Edward King, Esq., F. R. S. A. S., and published in London, A. D. 1798.³³

"Is not the papal power at Rome, which was once so terrible and so domineering, at an end? But let us pause a little. Was not the end, in another part of the holy prophecies, foretold to be at the end of the 1260 years? And was it not foretold by Daniel to be at the end of a time, times and a half, which computation amounts to the same period?" "And now let us see, hear, and understand. *This is the year 1798* — and just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of

³¹ Universal Knowledge, art. Berthier; Nordisk Conversations Lexicon.

³² Universal Knowledge, art. Pius; Nordisk Conversations Lexicon.

³³ Hale's Manual, pp. 91, 92.

the Goths at Rome. He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, the emperor of the East, and soon after made it tributary to him ; leaving thenceforward, from A. D. 538, *no power* in Rome that could be said to rule over the earth, excepting the *ecclesiastical, pontifical power*."

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period . . . from the *end of the Gothic power at Rome*."

Through these different events so wonderfully foretold by the prophet, we are now brought to the present century, which in the visions of Daniel is pointed out as the *time of the end*. The little horn, or papal power, has built up its throne on the ruins of the three horns preceding it (A. D. 538). It has unfolded its banner full of eyes.³⁴ This is the peculiar banner used by the popes (intended to denote great wisdom and foresight) as though they were anxious to show to the world that they are the power spoken of by the prophet.

The papacy has grown up by cunning, and has obtained so great power that the words of the prophet are very applicable,— "whose look was more stout than his fellows." This power has also, as we have seen, spoken great words against the Most High, and has worn out the saints of the Most High through 1260 years of papal supremacy. During this time it has succeeded in murdering and exterminating from the earth more than fifty million of the people of God, a greater number than the Gentiles have destroyed through all times and generations. At the same time this power has tried to change the times and laws of the Most High, just as the prophet of God foretold.

They Shall Take away His Dominion.

Having thus plainly and definitely delineated the rise and work of this great antichristian power, the prophet at last describes its final fate : "But the judgment shall sit,

³⁴ Dan. 7 : 8.

and they shall take away his dominion, to consume and to destroy it unto the end." ³⁵

After the fall of Napoleon Bonaparte, the papal power once more seated itself on the throne in Rome. Although the temporal government of the pope now was much smaller than before, yet he had a government. He still reigned over the papal states. His throne was still in Rome on the seven hills. But the never-erring word of God has said that "they shall take away his dominion to consume and to destroy it unto the end."

December 18, 1869, Pope Pius IX summoned an ecumenical council at Rome in order to establish his own infallibility, and of all the popes that had preceded and should follow him. This council was made up of 766 prelates from all parts of the world. It lasted about seven months. The principal result of the labor of all these church dignitaries consisted of two documents called "Dogmatic Constitutions." The first was passed April 24, 1870; the second was proclaimed July 18, 1870. The general congregation of the Fathers for the purpose of voting on the papal infallibility was called July 13. The decree was adopted by a large majority. The fourth public session was held July 18, 1870. Then the pope officially proclaimed himself to be infallible; whereupon thousands of voices inside and outside of the church shouted triumphantly, "*Long live Pius IX, the infallible pope!*"

After this the pope proclaimed far and wide in many countries and languages that he was infallible, and published long columns of articles of faith which all men should believe. It can be said truly that this was a fulfillment of that which Daniel saw and heard more than three thousand years ago: "I beheld then because of the *voice of the great words* which the horn spake." ³⁶

But at that time the Ancient of days was already seated on his throne of judgment. "The judgment was

³⁵ Dan. 7 : 26.

³⁶ Dan. 7 : 11.

set, and the books were opened." ³⁷ Having spoken of the prophetic "time and times and the dividing of time" or 1260 prophetic days, the prophet continues: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." ³⁸ The pope had hardly spoken the proud words about infallibility in 1870 (July 18) before Cadorna, the general of Victor Emanuel, king of Italy, marched against Rome with an army, and Sept. 20, 1870, the pope and his soldiers surrendered.

The battle between the hostile armies was neither long nor bloody. The ball of the first gun fired by the Italians knocked the head off of St. Peter's monument, and when the papal soldiers saw that the head of their patron saint had fallen, they threw down their weapons and ran.

This event was noticed in the New York *Tribune* as follows: —

"The pope had promised the people that the holy virgin would not suffer the Italians to take the holy city, but they took it nevertheless, and the first gun that was fired took off the head of St. Peter's monument. Then the superstitious people threw their weapons away, and would not fight any more for the pope.

"They also made preparations for a special high mass in one of the chapels of St. Peter, but a flash of lightning struck the building and injured the chapel so that they had to leave it.

"But the most remarkable of all was that when the pope would publicly proclaim the doctrine of his infallibility, he had so arranged the time and the throne on which he would sit that the sun just at that moment should shine through a hidden window, and thus surround the head of the pope with a halo of glory, that the people might see how heaven approved of this doctrine. But, lo! when the time came, heavy clouds darkened the sun, strong peals of thunder were heard above the throne, the rain poured down, and a flash of lightning tore asunder the window through which the rays of the sun should shine."

The historian says: —

"On the 20th of September, the city was taken, after a feeble resistance from the papal soldiers. The Italian soldiers were re-

³⁷ Dan. 7 : 9, 10.

³⁸ Dan. 7 : 26.

ceived by the people of Rome with the greatest enthusiasm, and welcomed as liberators of Rome. Old men ran about with tears in their eyes, waving their hats and handkerchiefs. Windows were filled with ladies waving tri-color flags and ribbons. The air was filled with cries of exultation. The commanding general was actually besieged by men, women, and children, kissing his hands and the very legs of his horse, and crying, 'Long live our liberators!' About fifty men ran up the staircase of the capitol, broke open the doors, ascended the towers, and hoisted the Italian flag."³⁹

"On October 20th, the city of Rome and the pope himself were captured by the soldiers of Victor Emanuel, a king whom he had himself excommunicated, and the pope was permitted to retire to his palace of the Vatican, but divested of all sovereign authority."

"The sentence and fate of the king of ancient Babylon bore a striking resemblance to the sentence and the fate of the king of this modern 'Babylon the Great.' Nebuchadnezzar in the pride of his heart had said, 'Is not this great Babylon that I have built?' So Pio Nono had said in the pride of his heart, 'Am I not now indeed infallible?'

"Then, like Nebuchadnezzar, he was deposed from his kingly throne. And the inspired history which the Bible gives of the one is an equally true history of the other."⁴⁰ 'He walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.'"⁴¹

These events are very remarkable, being such a literal fulfillment of the word of prophecy. The pope thus lost the last of his *temporal power*, and the greatest and bloodiest monster spoken of in history, the most cunning and powerful antichrist produced by this world, was compelled to descend from that throne which he had usurped by cunning and force—from the throne which for thirteen hundred years in the name of Jesus had been occupied by

³⁹ Dowling's "History of Romanism," p. 836.

⁴⁰ Dan. 4: 29-31.

⁴¹ Dowling's "History of Romanism," pp. 839, 840.

the worst enemy of mankind and the best representative of Satan on earth.

Now the pope is no longer ruler over so much of the earth as he can set his feet upon. In temporal matters he is nothing more nor less than an Italian citizen. A few years ago we read in the papers that the pope refused to pay his taxes because he was pope, and ought himself to receive taxes ; but the answer was short and to the point : The pope is an Italian citizen, and if he will not pay his taxes, he must leave the country.

We can but rejoice to see that the word of God is so plainly fulfilled before our eyes, and it strengthens our faith in God and his precious word. Yet the ecclesiastical power of the pope still remains, for he sways his spiritual scepter over more than two hundred million people, or about one seventh part of mankind, while the whole number of Protestants is only about one hundred million, and a large number of these do not make any profession or belong to any church. The Scriptures also show that this antichristian power will be healed of its deadly wound, and sit like a queen, being worshiped by the whole world ⁴² before Christ comes, and the everlasting kingdom shall be given to the saints of the Most High. The Catholic Church is now making great strides in this direction ; but this we shall consider more definitely farther on in this work.

⁴² Rev. 13 : 3 ; 18 : 7.

CHAPTER VII.

THE SAINTS RECEIVE THE KINGDOM.

WE have considered many dark and sad predictions of the prophets, but we have now come to a bright and comforting prophecy.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”¹

The Judgment Given to the Saints of the Most High.

The saints of the Most High should indeed be given into the hands of the papal power for a certain period, but not forever. The judgment should at last be given to the saints, and they should possess the kingdom.

“I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”²

God in his wonderful providence suffered millions of his children to be murdered by a monster who placed himself in the temple of God, and claimed to be God. He knew that this would purify the church and make believers more upright and zealous.

To those who had been purified through terrible persecutions, the Son of God could write:—

“I know thy works, and tribulation, and poverty, (but thou art rich).” “Fear none of those things which thou shalt suffer: behold,

¹ Dan. 7 : 27.

² Dan. 7 : 21, 22.

the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life." ³ " I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first." " And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. And I will give him the morning star." ⁴

The blood of the martyrs is the seed of the church. Thousands sank down under shame and contempt, and died in prisons, on scaffolds, and by the stake. They fell before the sword and perished in the mountains and deserts. These all were sown in dishonor, but shall be raised in glory. They were sown in weakness, but shall be raised in power. They were sown in corruption, but shall be raised in incorruption. ⁵

The Righteous Dead shall Hear the Voice of the Son of God.

The Son of man shall soon come upon the throne of his glory, and all the holy angels with him. ⁶ Then the righteous shall hear the voice of the Son of God, and go forth to the resurrection of life. ⁷ The dead in Christ shall rise, and the living saints be changed when the mighty voice of the archangel sounds. ⁸ Then Christ shall send his angels with a great sound of a trumpet, and they shall gather together his elect. ⁹ Then all the children of God meet their dear Master and Lord in the air, and thus they shall ever be with the Lord. ¹⁰

What a blessed reign ! One day with Jesus in the bright kingdom of glory can repay for many years of sorrow and suffering on earth. " How amiable are thy tabernacles, O Lord of hosts ! " " For a day in thy courts is

³ Rev. 2 : 9, 10.

⁴ Rev. 2 : 19, 26-28.

⁵ 1 Cor. 15 : 32, 43.

⁶ Matt. 25 : 31.

⁷ John 5 : 29.

⁸ 1 Thess. 4 : 16, 17.

⁹ Matt. 24 : 31.

¹⁰ 1 Thess. 4 : 17.

better than a thousand."¹¹ Then the people of God shall be satisfied when they awake in the likeness of their Redeemer and behold his face in righteousness.¹² Then their hearts shall be filled with unspeakable and eternal joy when their eyes behold the King in his beauty, and they look upon Zion, the city of their solemnities.¹³ Then "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."¹⁴

¹¹ Ps. 84 : 1, 10.

¹³ Isa. 33 : 17, 20.

¹² Ps. 17 : 15.

¹⁴ Isa. 51 : 11.



CHAPTER VIII.

MEDO-PERSIA, GRECIA, AND ROME.

IN the third year of the reign of king Belshazzar, 553 B. C., two years after Daniel had the vision spoken of in chapter 7, the Lord again gave him a vision similar to the former one. At this time Daniel was in the palace of Shushan, in the province of Elam, by the river of Ulai.¹ First he saw a ram with two high horns, but one was greater than the other, and the higher came up last.² After this several other symbols were presented before him.

A Very Plain Exposition.

This and the following symbols were very clearly explained to Daniel. The Lord said to the angel: "Gabriel, make this man understand the vision."³ Gabriel declared that the vision belonged to the time of the end and the second coming of Christ. "Understand, O son of man: for at *the time of the end* shall be the vision." "Behold, I will make thee know what shall be *in the last end* of the indignation: for at the time appointed the end shall be."⁴

Then the angel said: "The ram which thou sawest having two horns are the *kings of Media and Persia*."⁵

Those who are not interested in the prophecies nor want to be, say that no one can understand these things, and that we explain them according to our own notion. But every one can see that this is not our explanation, but

¹ Dan. 8 : 1, 2.

² Verse 3.

³ Dan. 8 : 16.

⁴ Verse 19.

⁵ Verse 20.

the Lord's. He tells us plainly *when* this vision should be applied, and *what kingdoms* the symbols denote.

Of the next symbol, the rough goat, he says that he is "*the king of Grecia*."⁶ This confirms the application of the previous symbols. The head of gold and the lion were symbols of the first universal kingdom. This is not spoken of here, because it was about to pass away. The breast of silver, the bear, and the ram are symbols of the second universal monarchy, Persia. The thighs of brass, the leopard, and the goat represent Grecia, the third universal empire.

The legs of iron, the fourth terrible beast, and the little horn⁷ which waxed exceeding great, is the power that should destroy "the holy people."⁸ This is Rome, the fourth universal monarchy. The remnants of this kingdom as well as of the preceding kingdoms shall be broken without hand.⁹ Christ shall overturn all the kingdoms of this world when he comes the second time to judge the world and to save his people.

The two horns of the ram spoken of in the third verse denote the two kingdoms, Media and Persia. Persia came up last, but became afterward the greatest. This is symbolized by the higher horn coming up last. Of the ram, the prophet says further : —

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."¹⁰

Persia did really extend its temporal power westward to Babylon and Lydia, Asia Minor, and Thracia. To the north, it subdued the Scythians and the people by the Caspian Sea. To the south, it subdued Egypt and Arabia.

⁶ Verse 21.

⁷ Dan. 8 : 9.

⁸ Dan. 8 : 24.

⁹ Verse 24.

¹⁰ Dan. 8 : 4.

The First King in the Third Universal Empire.

After this the prophet says : “ And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes.”¹¹ This goat is a symbol of Grecia, as we have already seen, and the notable horn denotes the first king. “ And the rough goat is the king of Grecia : and *the great horn* that is between his eyes *is the first king.*”¹²

Alexander the Great was this mighty king.

“ And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.”¹³ It was very natural to symbolize kingdoms and parts of kingdoms by horns, because the Hebrew word *keren* (horn) does not only mean a horn, but also a throne, power, glory. For this reason a horn was a sign of royal greatness among the Phenicians, and the Chaldaic expositors often translate the Hebrew word *keren* (horn) with *malkuta*, which means a kingdom. T. Newton, Bishop Chandler, and others, state that “ rams’ heads with horns, one higher than the other, are still seen in Persepolis.”

Concerning the swift marches of Alexander, Prideaux says : —

“ He flew in his conquest faster than others could travel. Often he pursued his enemies on horseback whole days and nights. . . . On one occasion he passed over nearly forty miles every day eleven days in succession in order to pursue Darius. . . . Thus he came upon his enemies before they anticipated, and vanquished them before they could put themselves in array to resist him. . . . For this reason he is represented in the prophecy of Daniel by a leopard with four wings, since he was tempestuous and ferocious in his campaigns like a leopard after his prey, and because he came upon his enemies in such haste, as though he had two pair of wings. . . . Here he is compared to a he goat that came from the west upon the

¹¹ Dan. 8 : 5.

¹² Verse 21.

¹³ Dan. 8 : 6.

king of Medo-Persia at such a rapid rate that he looked as though his feet did not touch the earth. And the actions of Alexander confirm the prophecy fully under this as well as under the first symbol."

The first battle Alexander fought against the Persian army was at the river Granicus, where one of the generals of Darius had encamped with a division of the Persian army consisting of 110,000 soldiers, while the whole army of Alexander numbered only 35,000 men. He determined to attack the enemy suddenly, and ordered a part of his army to swim across the river, and then he himself followed immediately after. It was very difficult to ascend the opposite bank since the Persians did all in their power to defend it. The battle was severe; but Alexander himself commanded the army, and the enemy had to retreat after a fierce battle in which 22,000 Persians were killed, while the loss of the Grecians was small in proportion. This was 335 B. C. according to Prideaux, but Rollin dates these events one year later.

Alexander now subdued the greater part of Asia Minor. In the year 333 a decisive battle was fought between Alexander and the flower of the Persian army commanded by Darius.

The Persian king had arrayed his army by the Sound of Issus in Cilicia, while Alexander arrayed his army near the opposite side. The army of the Persians numbered 600,000 men, and the Grecian army not more than 47,000. Alexander ordered the right wing of the army to plunge into the water, and attack the Persians suddenly. This was done successfully, and Darius fled with his many thousands 333 B. C. Thus the he goat in the fury of his power ran against the ram standing before the river and smote him. This battle is called the battle of Issus. How exactly these events fulfill the words of the prophet:—

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two

horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand." ¹⁴

And then the prophet adds : "Therefore the he goat waxed very great." ¹⁵

How true this is of the Grecian monarchy under Alexander, which from a small beginning in a few years became a great universal monarchy !

After this, Alexander took many cities, which easily submitted to his supremacy ; but the city of Tyre resisted, which made him very angry. This city was well fortified, and held out seven months against all the efforts of Alexander. The king now gave vent to his rage by many fearful acts of cruelty. Thirty thousand persons were sold as prisoners ; six thousand persons were killed by the sword, and two thousand unhappy victims were crucified to satisfy the revengeful spirit of Alexander. ¹⁶ Isaiah prophesied of the destruction of Tyre, and said that it should come from the land of Chittim. ¹⁷ Ezekiel also prophesied of the destruction of Tyre. ¹⁸ And the Lord by his providence directed in such a way that his words were fulfilled.

How Wonderfully the Lord Preserved His People.

After this Alexander marched against Jerusalem, fully determined to show no more leniency to it than to Tyre, because the Jews had refused to send provision to Alexander while he laid siege to Tyre. They did this because they would not break their promise of loyalty to Darius. This enraged Alexander very much, and he swore that he would have revenge.

In this threatening danger the high priest drew near to God, prayed, and sacrificed. He told the people to make supplications and join him in offering sacrifices to God,

¹⁴ Dan. 8 : 7.

¹⁵ Verse 8.

¹⁶ Rollin's "Ancient History," book xv, sec. 6.

¹⁷ Isa. 23 : 1, 5-9.

¹⁸ Eze. 26 : 4, 5.

whereupon God told him in a dream to take courage and to meet the king without the dread of any ill consequences. When he understood that the king was not far from the city, he went out in procession with the priests, and the multitudes of citizens all dressed in white, while the priests were clothed in their usual garments.

When Alexander saw the multitude in the distance, with white garments, while the priests were clothed in fine linen, and the high priest in purple and scarlet clothing, with his miter upon his head, and the golden plate whereupon the name of God was engraved, he approached by himself and adored that name and first saluted the high priest. On seeing this, the spectators were all seized with inexpressible surprise. They could scarcely believe their eyes, and did not know how to account for a sight so contrary to their expectation and so very improbable.

Parmenio (one of the king's courtiers) then asked the king how it came to pass that he who was adored by every one, adored the high priest of the Jews. To this Alexander replied: "I do not adore the high priest, but the God whose minister he is." He then stated that before he left Macedonia, while he was planning this great war, he had a dream in which this same man dressed in the same robe came to him and bade him cross the Hellespont, boldly assuring him that his God would march at the head of his army and give him the victory over the Persians.

Alexander then embraced the high priest and his brethren and went with him to Jerusalem, where he offered sacrifices to God in the temple, after the manner told him by the high priest. Afterward he showed him those places in the prophecy of Daniel which are spoken of that monarch, and Alexander left Jerusalem with full assurance of a successful campaign.¹⁹

¹⁹ "Antiquities of the Jews," book xi, chap. viii; Rollin's "Ancient History," book xv, sec. 7.

Afterward he came to Gaza. The garrison of this place was commanded by Betis, one of the generals of Darius. He was not willing to submit to Alexander, who besieged the city, which held out against him two months. This enraged him so much that he caused ten thousand people to be cut in peices, and sold the rest as slaves.²⁰

These remarkable events show how God is able to protect his people when they call on him, and it can be done in harmony with his holy will.

Alexander then went to Egypt where he found but little resistance. Here he founded a new city, Alexandria, which afterward became a renowned commercial city. In this city he got many of the Jews to settle, and he gave them the same privileges as the Macedonians themselves. Besides this he gave the Jews in Palestine religious liberty and exempted them from taxes every seventh year.

The Great Power of Grecia and its Rapid Decline.

Darius was not yet fully vanquished. Alexander therefore endeavored to subdue the remnant of the Persian army. Darius had pitched his camp near Arbela in Assyria. It consisted of 640,000 soldiers, while the whole army of Alexander numbered only 48,000. In the battle that ensued, the Persians lost 300,000 men and had to flee in great haste. Darius saved his life by flight, but was soon after killed by two of his own men.²¹ Thus Alexander became lord of Persia B. C. 331, and Grecia became a universal monarchy.

“Therefore the he goat waxed very great ; and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven.”²² Concerning the signification of this part of the vision, the

²⁰ Rollin's "Ancient History," book xv, sec. 7.

²¹ *Ibid.*, sec. 8.

²² Dan. 8 : 8.

angel said : " Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." ²³

When Alexander had conquered India, he abandoned himself, on his return, to surfeiting and drunkenness. On one occasion, having invited several of his friends and officers to supper, he proposed a crown as a reward for him who should quaff most. Promachus secured the reward after having swallowed eighteen or twenty pints of wine. The crown was worth a talent, or one thousand crowns. After receiving the prize, Promachus survived his victory but three days. Besides him forty-one of the guests died of their intemperance.

Alexander then went to Babylon which he tried to rebuild and beautify. Here he continually solemnized new festivals in which he quaffed with his usual intemperance. After having spent a whole night in carousing, a second entertainment was proposed to him. There were twenty guests at the table. Having drunk to the health of every person, he called for Hercules's cup which held six bottles. He poured it all down, and he had no sooner swallowed it than he fell on the floor.

Of this Seneca says, describing the fatal effects of drunkenness : —

" Here, then, is this hero, invincible by all the toils of prodigious marches, by the danger of sieges and combats, by the most violent extremes of heat and cold ; here he lies, conquered by his intemperance, and struck to the earth by the fatal cup of Hercules "

In this condition Alexander was seized with a violent fever, and carried half dead to his palace, where he expired after a few days, B. C. 322 (Rollin, B. C. 321). He was thirty-two years and eight months old when he died, and had reigned twelve years.²⁴

²³ Dan. 8 : 22.

²⁴ Rollin's " Ancient History," book xv, secs. 17, 18.

How Grecia was Divided.

Thus the great horn was broken when the he goat was strong, something which no man could anticipate nor predict. In a later prophecy the Lord says of the same event : —

“ And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled ; for his kingdom shall be plucked up, even for others beside those.” ²⁵

At the death of Alexander his generals divided the kingdom into many parts, but in the course of fifteen years four of them ruled over all of it. Cassander ruled over Macedonia ; Lysimachus over Thrace and Asia Minor ; Seleucus over Syria ; and Ptolemy over Egypt.

No one of the posterity of Alexander obtained any part of the kingdom. Cassander married the daughter of Alexander, but killed his mother Olympias, his widow Roxanne, and his two sons, Alexander and Hercules. ²⁶ Thus Alexander glittered like a beautiful meteor in the heavens a short time, but in the course of a few years all his glory was extinguished in thick darkness, and the kingdom was given to others besides his posterity.

Among the four kingdoms Syria and Egypt became the strongest, and these are the two spoken of by the prophet in Daniel 11, under the names of the king of the North and the king of the South. ²⁷

A Small Kingdom which Became Very Great.

After this the prophet introduces another power on the scene of action. This is Rome, the fourth universal kingdom, represented by the symbol of a little horn which became very great.

²⁵ Dan. 11 : 3, 4.

²⁶ Rollin's "Ancient History," book xvi, sec. 7.

²⁷ Dan. 11 : 7, 8.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."²⁸

This symbol is generally applied to Rome, but the Catholics who do not favor this application apply it to Antiochus Epiphanes, one of the kings of Syria who attacked the Jews and tormented them greatly. But the symbol does not fit this power at all, for he was the eighth of twenty-six kings who reigned in Syria, and he never became "exceeding great" in proportion to Persia and Grecia, neither did he extend his conquests "toward the south, and toward the east, and toward the pleasant land." The fact is that he did not extend his conquests anywhere, for during all his reign, the kingdom was much smaller than it had been under most of his predecessors, and he left the kingdom as he found it, tributary to Rome.²⁹

Antiochus did not extend his kingdom toward the south. Although he made several invasions into Egypt, yet he never subdued this country. On one occasion when he had been successful in receiving submission of the greater part of Egypt, he marched toward Alexandria with design to besiege that city, the possession of which would have made him master over all Egypt. But Rome, in order to prevent this, sent ambassadors to Egypt. Among these was Popilius, an old friend of Antiochus. When the king saw him, he opened his arms to embrace him as an old friend; but we learn from history that —

"The Roman, who did not consider himself on that occasion as a private man, but a servant of the public, desired to know, before he answered the compliment, whether he spoke to a friend or an

²⁸ Dan. 8:9-11.

²⁹ 2 Macc. 8:10.

enemy of Rome. He then gave him the decree of the senate, bade him read it over, and return him an immediate answer.

“Antiochus, after perusing it, said he would examine the contents of it with his friends, and give his answer in a short time. Popilius, enraged at the king for talking of delays, drew, with the wand he had in his hand, a circle round Antiochus; and then, raising his voice, said, ‘Answer the senate, before you stir out of that circle.’ The king, quite confounded at so haughty an order, after a moment’s reflection, replied that he would act according to the desire of the senate. Popilius then received his civilities; and behaved afterward in all respects as an old friend.”³⁰

But Antiochus returned home with his army from Egypt. One ambassador from Rome was mightier than Antiochus and his whole army. This shows plainly who “waxed exceeding great,” Antiochus or Rome. This Antiochus Epiphanes reigned over Syria 175–164, B. C.

Rome Extended Its Conquests toward the East and South and the Pleasant Land.

The Romans waxed exceeding great toward the east. They subdued Syria and made it a province of Rome, while Antiochus never extended his kingdom toward the east.

Antiochus besieged Jerusalem, and instituted many cruelties to the Jews, but at last he had to leave the country with shame without having accomplished his design, and shortly after, he was taken sick and died a fearful death. Then the Jews again obtained their liberty, and gained great esteem under the reign of the Maccabees. But the Romans made Judea a province of their kingdom, destroyed afterward the city and temple, and scattered the people, and since that time the Jews have never been a separate nation.

Rome conquered Macedonia B. C. 168, and made it a part of itself. Thus it became great toward the east. The Romans made Judea a province of their kingdom B. C. 63;

³⁰ Rollin’s “Ancient History,” book xix, chap. ii, sec. 2.

and Rome became great toward the pleasant land. Egypt was made a province of the Roman empire B. C. 30; and thus Rome became great toward the south.

Every statement made by the prophet about the little horn is applicable to Rome—not to pagan Rome alone, nor to papal Rome, but to Rome as a whole, both pagan and papal. There is a difference between the little horn in Daniel 7 and the little horn in Daniel 8. The first is a symbol of that ecclesiastical power which arose among the ten divisions of Western Rome. It represents papal Rome alone. But the last-named horn corresponds to the legs of the metallic image brought to view in Daniel, second chapter, and the fourth terrible beast in the seventh chapter of Daniel. It represents pagan and papal Rome in one symbol. The breast of silver, the bear, and the ram are three different symbols of Persia. The thighs of brass, the leopard, and the he goat are three different symbols of Grecia as a universal monarchy. Likewise also the legs of iron, the fourth terrible beast, and the little horn of Daniel 8 are three different symbols of Rome, the fourth universal monarchy.

Persia became "great;"³¹ Grecia waxed "very great;"³² but the little horn waxed "exceeding great."³³ It became mightier than Persia and Grecia had been. It could not extend its supremacy to the west, because the ocean was there; neither did the prophet say that it should extend its borders to the west. But it did reign over a part of Africa in the south, over Syria in the east, and over the pleasant land of Palestine, just as the Lord had foretold by his prophet.³⁴

Rome did also persecute "the host of heaven," the people of God, and "the stars," leaders of the church, and killed them.³⁵ And Rome magnified itself, "even to the

³¹ Dan. 8 : 4.

³² Verse 8.

³³ Verse 9.

³⁴ Dan. 8 : 9.

³⁵ Dan. 8 : 10.

prince of the host," the Prince of God's people, when Pilate, one of the governors of Rome, condemned Christ to die.³⁶ This power destroyed many of the followers of Christ. But at last this antichristian power shall be "broken without hand."³⁷ The Lord-himself shall descend from heaven and destroy that wicked power "with the brightness of his coming."³⁸

Daniel 8 : 12, 13 speaks more definitely of Rome in its two different phases, as pagan and papal. This will be considered in the next chapter.

³⁶ Verse 11.

³⁷ Verse 25.

³⁸ 2 Thess. 2 : 8.



CHAPTER IX.

TWO DESOLATING POWERS.

THE last three universal empires having been presented before the prophet by new symbols, the last kingdom is spoken of in two phases, as a civil and as an ecclesiastical power.

“And a host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.”¹ [The words in italics are added by the translators.]

The Daily and the Transgression of Desolation.

In Dan. 8 : 12 we read of “the daily.” “Sacrifice” is an added word which Daniel did not write. In the thirteenth verse we again read of “the daily, and the transgression of desolation.” If the word “desolation” is supplied in both places, it reads “the daily desolation and the transgression of desolation,” thus presenting two desolating powers. This makes better sense; and when we read some parallel texts where the two desolating powers are spoken of, it is plain that the word to be supplied is “desolation,” and not “sacrifice.” The last-named word brings in a thought foreign to the whole subject, not previously introduced by the prophet.

If any one should ask why we should try to lay aside the added word of the translators, the answer is this: Be-

cause the added words of the translators sometimes make the subject more difficult to understand. In such cases it is certainly better to leave out what has been added, and retain only that which the holy prophets themselves did write.

In Dan. 11 : 31 we read of a military power or "arms" which "shall take away the daily, and they shall place the abomination that maketh desolate." Thus the prophet wrote, and the translators added the word "sacrifice" after "daily." In the Danish translation, the translators have added the word "service." Now let us add nothing. Then we read of two desolating powers, or abominations; to wit, the daily, and the abomination that maketh desolate. Then we understand that the military power spoken of should take away the daily, or continual abomination, and put another desolating abomination in the place of it.

Likewise in Dan. 12 : 11 we read : "And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Here the word "sacrifice" is also added after the word "daily," but here the same two abominations are evidently spoken of,—the daily, or continual abomination, and the abomination that maketh desolate : and again it is stated that the first is taken away and the second set up in the place of it.

Just so the prophet writes in Dan. 8 : 13, "How long shall be the vision concerning the daily and the transgression of desolation?" Here reference is evidently made to the daily or continual desolation, and the transgression of desolation,—the two desolating powers to which both the sanctuary and the host should be given to be trodden under foot.

The Emperor Justinian took away the daily desolation, or pagan Rome, in order to set up the abomination that maketh desolate, the papal Rome.² Our Saviour also

² Dan. 11 : 31.

spoke of this "abomination of desolation" when he warned his disciples against the Roman power which should come against Jerusalem and destroy it.³ By the help of the Roman emperors, beginning with Constantine, the papacy was set up on the ruins of pagan Rome. One desolating power took the place of another, and continued the work of persecuting and tormenting the people of God.

The daily abomination was taken away in order to set up the abomination that maketh desolate.⁴ Or, as the apostle expresses it, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."⁵ Paganism withheld or kept back Catholicism; but as soon as paganism was taken out of the way in name, then that wicked was revealed, "the man of sin," "the son of perdition."⁶ Then the "mystery of iniquity" was revealed to the world in all its power and abomination.

What these Desolating Powers Did.

The little horn of Daniel 8, with its two desolating powers, succeeded in casting down the truth to the ground, and in treading both the sanctuary and the host under foot. When the prophet saw this in vision, it pained him much, and one of the angels asked of the other the question quoted at the beginning of this chapter, that Daniel might have the privilege of listening to the answer: "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"⁷

The daily, or continual (Danish translation), desolation was Rome pagan, and the transgression of desolation, Rome papal. Both of these desolating powers should do three things: (1) "Cast down the truth to the ground,"

³ Matt. 24 : 15.

⁴ Dan. 12 : 11.

⁵ 2 Thess. 2 : 6, 7.

⁶ 2 Thess. 2 : 8, 3.

⁷ Dan. 8 : 13.

and prosper in this wicked work ;⁸ (2) tread under foot the sanctuary ; and (3) tread under foot the host.⁹

This was truly done by pagan Rome. It opposed the truth of God, forbidding to preach the gospel. It despised the sanctuary of God and his people. All this it practiced and succeeded in doing. Pagan Rome exalted her own false doctrine, her idols, and temples, and she tormented and killed the saints of God by thousands.

The prophet does not in this place speak of the earthly sanctuary, because that had no place in the new covenant, and the truth of God was found no longer in it after the death of Christ. Pagan Rome did tread under foot the sanctuary and host (or people) of the new covenant by exalting the sanctuaries and the service of the idols, and by exterminating those who would not honor her false gods. As the pagans exalted their heathen temples, they tried to make people despise or tread under foot the temple of God in heaven and his holy people. Afterward papal Rome did all this to a much greater extent.

Papal Rome forbade the reading of God's word, and condemned all as heretics who ventured to read it. This power has indeed cast down the truth of God to the ground in a wonderful manner, and has practiced and prospered ; and the papal power has tormented and killed believers in so many horrible ways and to such an extent that it goes far beyond everything that has been done by all other persecuting powers.

This power has trodden under foot the sanctuary of God in heaven by setting it aside and despising it, building beautiful temples on the earth, causing men to admire and honor them. They exalted and admired the right reverend(?) clergymen who ministered in these temples, and the sensual, glittering ceremonies carried on in them.

Thus they forgot God and his beloved Son, who alone can save from sin and death. The people exalted man

⁸ Dan. 8 : 12.

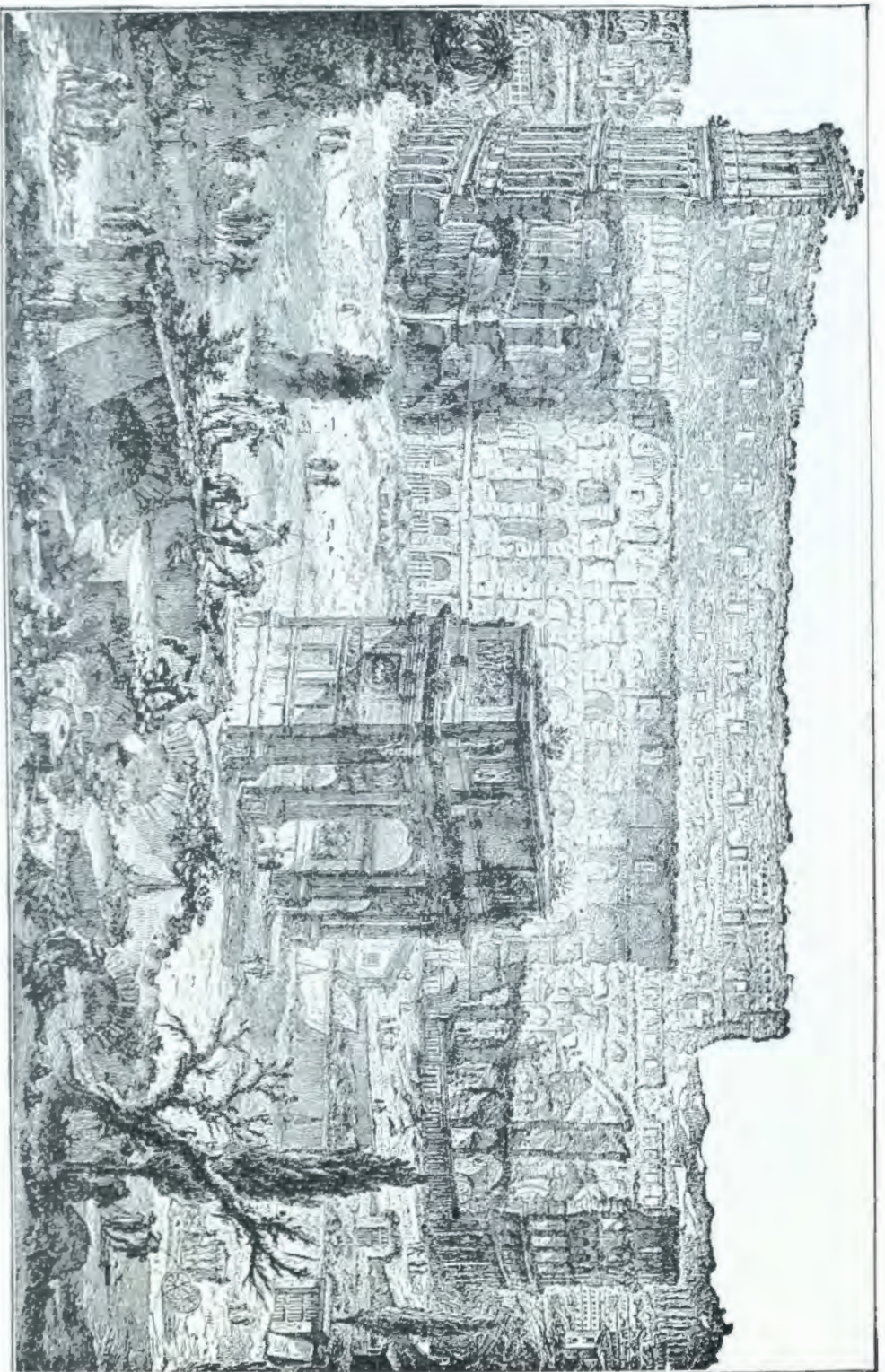
⁹ Verse 13.

and human art and works instead of the works of God, and in the place of worshiping toward his holy temple, most people tried to find salvation in priests and popes, while they turned away from Christ, our blessed High Priest, who ministers in the sanctuary of the new covenant, and who is the only Saviour.

Both these desolating powers have thus prospered in practicing these three things. They have cast the truth to the ground and trodden under feet both the sanctuary and the host. God in his wonderful wisdom has thought best to suffer all this. It has brought to millions of Christians many tears, and gloomy days and years in miserable dungeons, with much pain and torment which seem impossible to bear. But the Holy Spirit has strengthened them, and enabled them to enjoy heavenly light in thick darkness, and to sing songs of praise to God in the worst prisons.

The time is now near when those who sleep in the dust shall awake. Then that which is sown in dishonor shall be raised in glory. They shall lift up their voices and sing for the majesty of the Lord. Their songs shall resound from the uttermost parts of the earth, when the foundations of the earth shake, and islands and mountains are moved from their places. The heavenly trumpets sound through the air while the people of God meet their Saviour. What a wonderful ascension that will be when all the redeemed go home with their Redeemer to Zion! And what songs of praise they will sing when they stand on the sea of glass with the harps of God and partake of the marriage supper of the lamb! Then sorrow and pain shall never more be known. Eternal, unalloyed joy alone is left. "They shall obtain joy and gladness, and sorrow and sighing shall flee away."¹⁰

¹⁰ Dan. 12 : 2 ; 1 Cor. 15 : 43 ; Isa. 24 : 14, 16, 18 ; Rev. 16 : 20 ; Matt. 24 : 31 ; 1 Thess. 4 : 16, 17 ; Rev. 15 : 2, 3 ; 19 : 6, 9 ; Isa. 35 : 10.



The Colosseum at Rome.

When the prophet in vision looked upon the terrible work which these desolating powers performed, and saw how the people of God suffered, it pained him deeply. One of the angels asked, therefore, how long it should be before the sanctuary should be cleansed or justified (margin); in other words, how long it should be before the truth that was cast down and obscured should again shine with clear rays of light from heaven. When could the people of God again breathe freely on the earth and worship by faith toward the heavenly sanctuary, and him who ministers in it?

The answer to these important questions is found in the next chapter.



CHAPTER X.

THE TWO THOUSAND AND THREE HUNDRED DAYS.

AND he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed." ¹ The 2300 days here spoken of are symbolic. The little horn is a symbol, consequently the days allotted to its work must also be symbolic. One day in prophecy is a symbol of a year.² The whole period is therefore 2300 years. At the end of this time the truth of God should shine with new power among men. The ministration of Christ as a high priest should be understood, and the people of God would by faith look up to the true high priest, while at the same time the persecution would have ceased.

The Seventy Weeks are a Part of the Two Thousand and Three Hundred Days.

The considerations already presented make it highly interesting and important to know when the 2300 days end. Before this can be ascertained, we must know when they begin. But on this point Daniel received no information at the time when he had this vision. Yet the angel closes his information with these words : " And the vision of the evening and the morning which was told is true ; wherefore shut thou up the vision ; for it shall be for many days." ³

Daniel was astonished at the vision and says that " none understood it." ⁴ This remark cannot have refer-

¹ Dan. 8 : 14.

² Eze. 4 : 6.

³ Dan. 8 : 26.

⁴ Dan. 8 : 27.

ence to that part of the vision which speaks of the ram, the he goat, and the little horn, because all these symbols were explained so clearly that a child could understand them.⁵ It can only have reference to the 2300 days; for this was the only part of the vision which was not explained, and the reason for this was probably that Daniel fainted and was sick. Thus he was unable to receive any more at that time.⁶ But the Lord had told the angel Gabriel to "make this man to understand the vision."⁷ We would therefore expect that he would explain it to Daniel at some other time when opportunity might be given; and this he did. In Daniel 9, we read the statement of the prophet concerning this matter.

In the first year of Darius the king, Daniel understood that the time was near when the Jews, according to the prophecy of Jeremiah, should return to Jerusalem. He therefore sought the Lord by prayer and supplication, with fasting, humbly confessing his sins and the sins of the people, and asking forgiveness and help from the Lord. The Lord heard his prayer and sent Gabriel to instruct him. The first subject whereof he informed him was the time when the 2300 days should begin; for it was impossible to know when they would end before it was understood when they should begin.

The angel said: "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."⁸ The vision which the Lord said that Daniel should consider can be none other than "the vision of the evening and the morning," or "two thousand and three hundred days"⁹ (margin "evening" and "morning"); for nothing is said about any other vision during the interval.

⁵ Dan. 8 : 20-25.

⁶ Dan. 8 : 27.

⁷ Verse 16

⁸ Dan. 9 : 23.

⁹ Dan. 8 : 14, 26.

After this the angel said: "Seventy weeks are determined upon thy people and upon thy holy city."¹⁰ Daniel's people were the Jews. Seventy weeks make 490 days. Each day is a symbol of a year, consequently the seventy weeks represent a period of 490 years. This part of the 2300 years was determined or, as the original word *nehhtak* signifies, cut off, for the Jews.

Starting Point of the 2300 Days.

So far nothing has been said of the point of time where the seventy weeks, or 2300 days, should begin; but now the angel says: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks."¹¹ We have now a point of time from which to count; to wit, from the time when the commandment went forth that the Jews might return to their country and rebuild Jerusalem.

This commandment went forth in the first place under Cyrus.

"Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."¹²

Yet this did not make the commandment complete; for Ezra says that the elders of the Jews "builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."¹³

All this was only one commandment, and it proceeded first from the God of Israel. It was started here on the earth by Cyrus, confirmed by Darius, and completed by

¹⁰ Dan. 9 : 24.

¹² 2 Chron. 36 : 23.

¹¹ Dan. 9 : 25.

¹³ Ezra 6 : 14.

Artaxerxes. Artaxerxes gave it first to Ezra in writing according to the laws of the Medes and Persians. "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel:"¹⁴ . . . "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee."¹⁵

This was in the seventh year of the king, B. C. 457.¹⁶ Consequently we may count the seventy weeks from that time, and since the seventy weeks are the first part of the 2300 days, or that part of them which was determined upon the Jews, we may count the 2300 days from that time.

When Did the 2300 Days End?

Four hundred and fifty-seven years before Christ and 1843 years after Christ make in all 2300 years.

$$\begin{array}{r} 457 \text{ before Christ} \\ 1843 \text{ after Christ} \\ \hline \text{In all, 2300 years.} \end{array}$$

It was not, however, before the fifth month of the year when the commandment went forth.¹⁷ The prophetic days do consequently reach to the year 1844; for it takes 457 whole years and 1843 whole years to make out 2300 years. Now if the commandment went forth in the fifth month, which corresponds to our August, then the 2300 years reach beyond 1843 into the fall of 1844. Thus we see that the 2300 days end in 1844.

Again, the seventy weeks are divided into three parts: Seven weeks, or forty-nine years, to build Jerusalem; sixty-

¹⁴ Ezra 7 : 11.

¹⁶ Ezra 7 : 8.

¹⁵ Verse 13.

¹⁷ Ezra 4 : 8.

two weeks, or 434 years later, Christ should begin his office as prophet and teacher; and one week or seven years were given to confirm the covenant with many of the Jews.¹⁸ Then, again, the last week is divided into two parts. In the middle of this week sacrifice and oblation should cease, which only could be effected by the offering of Christ on the cross.

This, then, makes three years and a half wherein Christ himself should preach and confirm the covenant with many of the Jews, and three years and a half after his death wherein the apostles preached and continued to confirm the new covenant with many thousands of believing Jews. Then the apostles were persecuted by the Jewish Sanhedrim, and turned to the Gentiles.

If we subtract 490 years, which belong to the Jews, from the whole period of 2300 years, 1810 years are left for the Christians.

$$\begin{array}{r} 2300 \text{ years} \\ 490 \text{ years} \\ \hline 1810 \text{ years.} \end{array}$$

Beginning and Ending of the Seventy Weeks.

We have seen that the seventy weeks begin B. C. 457. They represent 490 years and consequently end A. D. 34. Four hundred and fifty-seven years before Christ and thirty-three years after Christ, make 490 years.

$$\begin{array}{r} \text{B. C. } 457 \\ \text{A. D. } 33 \\ \hline \text{In all, 490 years.} \end{array}$$

But the commandment went forth in the fall of B. C. 457, and it took 457 full years and 33 full years to make 490 years; therefore the 490 years did reach to the fall of A. D. 34. Now if we add to this the 1810 which were left for the Christians, out of the 2300 years, then we have the

¹⁸ Dan. 9 : 27

same result as by the first method of calculation ; to wit,
A. D. 1844.

34 years
1810 years
<hr style="width: 100px; margin: 0;"/>
In all, 1844 years.

According to the most reliable authors, Christ was baptized in the fall of A. D. 27. He was at that time about thirty years old.¹⁹ The difference between his age and the current year arises from the fact that the chronology called *Anno Domini* (the year of our Lord) began nearly four years after the time when Christ was born. This chronology being once established and confirmed by the Roman emperors, it is retained to prevent misunderstanding.

Three years and a half after A. D. 27, Christ was crucified in the spring of A. D. 31, and three years and a half later, which would be in the fall of A. D. 34, the seventy weeks ended.

Of this Luther says in his "Family Book of Sermons," in the sermon for the twenty-fifth Sunday after Trinity Sunday : —

"This is in all seventy weeks, and makes 490 years. . . . When Christ himself and his apostles preached the gospel, they continued three or three years and a half, which nearly agrees with the reckoning of Daniel ; to wit, 490 years, wherefore he also says that he shall take one half week for himself, in which the daily sacrifice shall cease, that is, the rule of the Jewish priesthood should come to an end. All this was done in the three years and a half wherein Christ preached, and it was finished four years after Christ, when the gospel was most powerfully proclaimed by the apostles, especially in the Jewish country. Thus the covenant was confirmed one whole week, that is seven years wherein the gospel was preached to the Jews."

In "Prideaux's Connexion," Vol. i, pp. 322, we read : —

"In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the

¹⁹ Luke 3 : 23.

Church and State of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in Nehemiah 13 : 23-31, *just forty-nine* years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus."

Of the division of the seventy weeks, Dr. Adam Clarke says in his Commentary : —

"The above seventy weeks, or four hundred and ninety years, are divided in verse 25 into three distinct periods, to each of which particular events are assigned. The three periods are : —

"I. Seven weeks, that is, forty-nine years.

"II. Sixty-two weeks, that is, four hundred and thirty-four years.

"III. One week, that is, seven years.

"To the *first* period of *seven weeks* the restoration and repairing of Jerusalem are referred ; and so long were Ezra and Nehemiah employed in restoring the sacred constitutions and civil establishment of the Jews, for this work lasted *forty-nine years* after the commission was given by Artaxerxes.

"From the above *seven weeks* the second period of *sixty-two weeks*, or *four hundred and thirty-four years* more, commences, at the end of which the prophecy says Messiah, the Prince, should come."

Another author says : —

"These arguments show so clearly that the predicted time for the coming of Messiah has passed away long ago, that the Rabbis in their perplexity have pronounced a curse upon all who try to reckon time."²⁰

Why Was not this Made Known Before ?

When these and many other precious truths of the Bible are proclaimed, after having been comparatively obscured for centuries, the question often arises, Why were they not made known before ? Here is a plain answer from the Bible to this question. The little horn should prosper in casting down the truth to the ground, and turning away the hearts of men from the true sanctuary until the end of

²⁰ "Messiahship of Jesus," pp. 79. 80.

the 2300 days. Then the truth of God should shine forth with new power.²¹

Then the last message of mercy should be proclaimed, and the earth should be lightened with its glory.²² When this takes place, the people of God must prepare for the glorious revelation of Jesus Christ and the everlasting kingdom. They are then exhorted to watch and pray, and wait for the coming of their Lord.²³ "Blessed is that servant, whom his Lord when he cometh shall find so doing."²⁴ They should not be in darkness concerning the day of the Lord, like other people, but they should be the children of light and the children of the day.²⁵

If the children of God are to be enlightened, they must be enlightened by the word of God, and by the Spirit which has given the word. And since the word is an expression of the mind of the Spirit of God, we may say simply that we must be enlightened by the Spirit of God. Only by this means can we be one as the Father and the Son are one ;²⁶ and as the Christians were one in the days of the apostles when they "were of one heart and of one soul."²⁷ For this reason the last message is proclaimed, and those who believe it watch, and pray, and wait for the coming of their Lord. They keep their lamps trimmed and burning, and their vessels filled with oil. Blessed are those who are living in this way, for they are the elect of God. They cry unto the Lord day and night, and he will vindicate their cause when Christ comes to save his people, and take them home to the heavenly mansions.

²¹ Dan. 8 : 12-14.

²² Rev. 14 : 9-14 ; 18 : 1.

²³ Luke 12 : 36-38.

²⁴ Verse 43.

²⁵ 1 Thess. 5 : 1-6.

²⁶ John 17 : 21.

²⁷ Acts 4 : 32.

CHAPTER XI.

THE CLEANSING OF THE SANCTUARY.

IN order to understand the importance of the chronology spoken of in the previous chapter, it is necessary to understand what the Scriptures teach of the cleansing of the sanctuary.

"And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed."¹

Bible Doctrine Concerning the Sanctuary.

The doctrine of the sanctuary is clearly presented in the Bible. Although we cannot see the heavenly sanctuary, yet we may get a good understanding of it by studying the earthly sanctuary, or holy places ; for they are a figure of the true.

"For Christ is not entered into the holy places made with hands, *which are the figures of the true* ; but into heaven itself, now to appear in the presence of God for us."² "Now of the things which we have spoken this is the sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ; *a minister of the sanctuary*, and of the true tabernacle, which the Lord pitched, and not man."³

The sanctuary is spoken of so many times in the Bible that we need not be ignorant of this matter. The word "sanctuary" is found in more than one hundred and forty places in the Bible. Nine of these texts speak of the heavenly sanctuary. It is also spoken of as the temple of God in heaven and as the habitation of the Lord. "The Lord shall roar from on high, and utter his voice from his

¹ Dan. 8 : 14.

² Heb. 9 : 24.

³ Heb. 8 : 1, 2.

holy habitation.”⁴ “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.”⁵

The word “sanctuary” denotes a sacred place.⁶ In the old covenant it was the central place for worship, where the ark of God with the ten commandments and the mercy seat were placed.⁷ In the new covenant the heavenly sanctuary is the great center toward which all true worship is directed, the temple of God, the sacred depository of the ark and commandments of God, and the place where Jesus ministers.⁸

Thus it is easily seen that the sanctuary is not the earth, but the dwelling-place of God, “the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.”⁹ Neither can the sanctuary refer to the church; for the sanctuary and the host, or the church, are represented as two things, which both should be trodden under foot; “to give both the sanctuary and the host to be trodden under foot.”¹⁰

In the New Testament the word “sanctuary” is translated from different forms of the Greek word *hagion* (a holy place). In most places the original has the plural form, *hagia* (holy places). This is the case in Heb. 9 : 2, 12, 24, 25, ; 13 : 11. In Heb. 9 : 24 it is very properly rendered “holy places,” and in the other places mentioned it means the same, because the sanctuary consisted of two holy places, the holy place and the most holy place. The last named place is called *hagia hagiōn* (rendered the holiest of all).¹¹ In Heb. 8 : 2 the original has *tōn hagiōn* (holy places), a minister of the sanctuary or holy places, showing that his ministry extends both to the first and second apartments.

⁴ Jer. 25 : 30.

⁵ Rev. 11 : 19.

⁶ Webster.

⁷ Ex. 25 : 8, 16, 17 ; Deut. 16 : 6.

⁸ Rev. 11 : 19 ; Heb. 8 : 1, 2.

⁹ Ex. 15 : 17.

¹⁰ Dan. 8 : 13.

¹¹ Heb. 9 : 24.

The Earthly and the Heavenly Sanctuary.

The earthly sanctuary was built by the children of Israel.¹³ It was built after a pattern which the Lord showed Moses in the mount.¹³ It had two holy places, the holy, and the most holy, and the ark of the testimony was placed in the most holy.¹⁴ The priests ministered in the sanctuary;¹⁵ but in the most holy place none but the high priest was permitted to enter, and that only once a year. The ministration in the most holy was done on the great day of atonement, the tenth day of the seventh month.¹⁶

The earthly sanctuary was destroyed by the Roman army A. D. 70, and has never been rebuilt. It was a pattern of the sanctuary of the new covenant which is in heaven. "A glorious high throne from the beginning is the place of our sanctuary."¹⁷ "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth."¹⁸

Jesus is such a high priest who is at the right hand of the Majesty in the heavens, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."¹⁹ The priests on earth offered gifts in the sanctuary. They served "unto the example and shadow of heavenly things."²⁰

The earthly sanctuary was purified with blood. It was also in this respect a shadow of heavenly things, as the apostle testifies:—

"It was therefore necessary that the patterns of things in the heavens should be purified with these: *but the heavenly things themselves* with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but *into heaven itself*, now to appear in the presence of God for us."²¹

¹³ Ex. 25 : 8, 9.

¹⁴ Ex. 26 : 33, 34; Heb. 9 : 1-7.

¹⁵ Heb. 9 : 6, 7; Lev. 23 : 27-29.

¹⁶ Ps. 102 : 19.

¹⁷ Heb. 8 : 5.

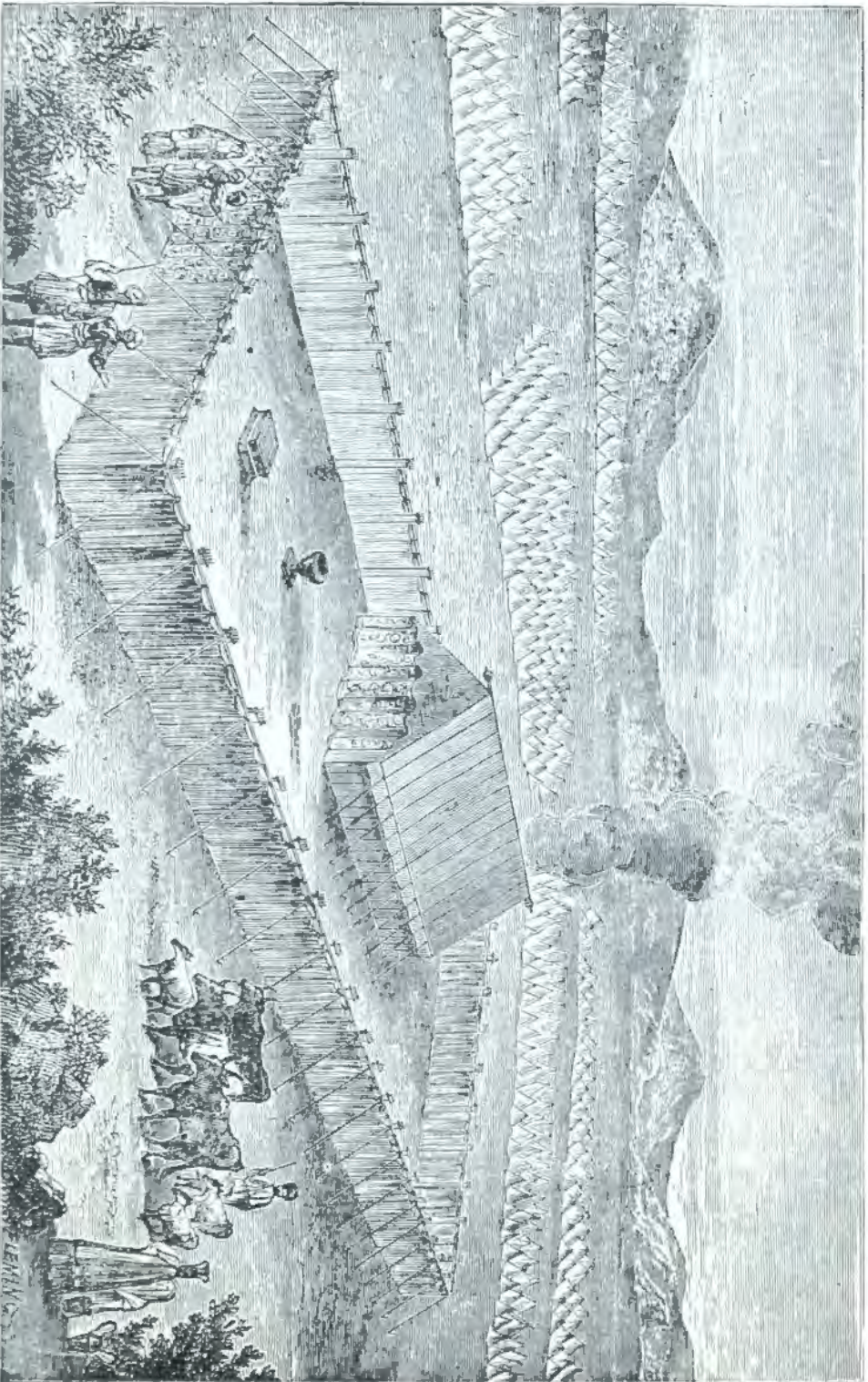
¹⁸ Ex. 25 : 9, 40.

¹⁹ Ex. 28 : 43.

²⁰ Jer. 17 : 12.

²¹ Heb. 8 : 2.

²² Heb. 9 : 23, 24.



The Tabernacle in the Wilderness.

Similarity between the Heavenly and the Earthly Sanctuary.

The heavenly sanctuary is like the earthly in the following particulars : (1) It has a ministration and a priesthood ; but only one High Priest ministers. He can never die, and his priesthood is not the Levitical, but the Melchizedek.²² (2) It has two holy places, or compartments, the holy and the most holy.²³ Compare the texts referred to with Rev. 4 : 1, 2, 5 ; 5 : 8 ; 8 : 3-5 ; 11 : 19 ; 15 : 5. (3) It is to be cleansed with blood.²⁴ (This text must have reference to the heavenly sanctuary because the earthly sanctuary was destroyed long before the 2300 years ended.)²⁵ (4) It contains the law or testimony of God.²⁶ (5) When the glory of God fills the tabernacle, there can be no ministration.²⁷

The testimony was the ten commandments.²⁸ The tabernacle of the testimony was the sanctuary, or temple, wherein these commandments were kept. Therefore "the temple of the tabernacle of the testimony in heaven" must be the heavenly temple wherein the ten commandments, or testimony of God, are kept.²⁹ Of this temple, or sanctuary, the earthly sanctuary was a shadow. There could be no shadow unless there was a reality from which the shadow came, and a true and good shadow or figure gives a good idea of the reality.

The Atonement of the Sanctuary.

The place called the most holy was used only once a year, on the great day of atonement.³⁰ The ministration performed on this day was called "the atonement," and the day was called the "day of atonement."³¹ The atone-

²² Heb. 8 : 1-5 ; 9 : 24 ; 6 : 20.

²³ Heb. 9 : 24 ; Ex. 26 : 31-35.

²⁴ Dan. 8 : 14.

²⁵ Heb. 9 : 11, 12, 23, 24.

²⁶ Ex. 25 : 21, 22 ; Rev. 11 : 19 ; 15 : 5.

²⁷ Ex. 40 : 34, 35 ; 1 Kings 8 : 10, 11 ; Rev. 15 : 8.

²⁸ Ex. 31 : 18.

²⁹ Rev. 15 : 5.

³⁰ Lev. 16 ; Heb. 9 : 7.

³¹ Lev. 23 : 28.

ment and the cleansing of the sanctuary denote one and the same work, the work performed by the high priest on the great day of atonement, when he sprinkled the blood of the sacrifice 'upon the mercy seat, and before the mercy seat' to make atonement for the sanctuary and for the sins of the children of Israel.³² Thus the sanctuary was cleansed and hallowed "from the uncleanness of the children of Israel."³³

Revelation 15:8 informs us that when the seven last plagues are poured out, the ministration in the sanctuary ceases. Then Christ has finished his high-priestly service and comes to judgment, as King of kings and Lord of lords. Then the time of mercy has ended, and the eternal kingdom has begun.

The atonement is not the same as the sacrifice. It is the service of the priest in the sanctuary, and it cannot be performed before the blood of the sacrifice is poured out. This the Bible teaches in many places.

When the whole congregation of Israel had sinned through ignorance, and their sin became known, then they should offer a young bullock for their sin. "And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord." Then the priest should dip his finger in the blood and sprinkle it seven times before the Lord; "and the priest shall make an atonement for them, and it shall be forgiven them."³⁴ If a man was guilty of a certain sin and confessed it, then the priest should make an atonement for him for his sin, and it should be forgiven him.³⁵

When the priest had made atonement in the sanctuary for the sins of the people all through the year, the whole yearly service was finished or perfected on the day of atonement, by cleansing the sanctuary and making atonement for all the people in the most holy place.

³² Lev. 16: 13-16.

³³ Verses 19, 20.

³⁴ Lev. 4: 13-20.

³⁵ Lev. 5: 5, 10.

“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat; and he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.”³⁶ “And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all.”³⁷ “And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.”³⁸

The Atonement of the Heavenly Sanctuary.

Christ does not enter the most holy once a year, but at the close of his high-priestly service he once for all enters the most holy place. Here he makes the real atonement which was shadowed forth by the ceremonies in the earthly sanctuary in the old covenant. Christ produces by his ministration in the heavenly sanctuary the great antitype which corresponds with the ancient type.

This is the very work which Jesus began in 1844, when he shut the door to the holy place and opened the door to the most holy. Then he calls to his people as they are struggling in great weakness in the last days, saying: “Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.”³⁹

That the heavenly sanctuary at the close of the 2300 prophetic days should be cleansed by the ministration of our divine High Priest, foreshadowed by the cleansing of the earthly sanctuary on the great day of atonement is clearly seen from Heb. 9:23. “It was therefore necessary that the patterns of things in the heavens should be purified with these; but *the heavenly things themselves* with better sacrifices than these.”

³⁶ Lev. 16:15, 16.

³⁸ Verse 33.

³⁷ Verse 29.

³⁹ Rev. 3:8.

The Investigative Judgment.

How long the solemn work of cleansing the sanctuary shall continue in the heavenly sanctuary is not revealed. But we do see that the corresponding work on earth is progressing quickly while the gospel of the kingdom is being preached in the remotest parts of the earth, and the last message is sounding with great power. This rejoices our hearts, and we look forward with the deepest interest to the time when the mighty voice of God shall proclaim that the high-priestly work of Jesus is finished, and the Lord comes to take his waiting people home to the heavenly city. With longing desire we look up and lift up our heads, knowing that our redemption draweth nigh.⁴⁰

The investigative judgment is carried on in connection with the work of atonement in the heavenly sanctuary, and just as every person who would not humble himself on the great day of atonement should be cut off from among his people,⁴¹ so every one who does not confess his sins and humble himself before the Lord, will be excluded from the first resurrection and eternal life. Thus the investigative judgment⁴² is closely connected with the atonement, or cleansing of the sanctuary. May we consider these solemn facts and prepare for the great day of the Lord.

⁴⁰ Luke 21 : 28.

⁴¹ Lev. 23 : 29.

⁴² Dan. 7 : 9, 10.

CHAPTER XII.

THE OPEN BOOK AT THE TIME OF THE END.

NOTHING is more interesting and useful than to read and properly understand the Book of God. It leads every humble and willing heart to God in the way of faith and love. It leads us to Christ, who is "the way, and the truth, and the life."¹ It teaches us in faith and with a longing desire to pray, "Thy kingdom come."² In order to pray this prayer with the spirit and with the understanding also,³ we need light from the word of prophecy.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."⁴ In order to understand when the time of the end comes, and also understand other things spoken of in Daniel 12, we must first study Chapter 11.

Some of the Kings of Persia.

In the third year of Cyrus, king of Persia, B. C. 534, Daniel mourned and sought the Lord three weeks. He humbled himself before the Lord in order to get further light about those things which he had before seen in vision. Although he was now old, yet his greatest desire in this life was to get understanding of the things pertaining to the kingdom of God.⁵ The Lord heard his prayer and sent his angel to give him information.

¹ John 14 : 6.

² Matt. 6 : 10.

³ 1 Cor. 14 : 15.

⁴ Dan. 12 : 4.

⁵ Dan. 10 : 1-3.

"And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."⁶

Cambyzes, Smerdis, and Darius Hystaspis were those three kings. The fourth was Xerxes. His wealth and military expeditions fulfilled exactly the prophecy. Besides these there were nine kings in Persia of whom the prophet says nothing.

Concerning this Jerome remarks:—

"The prophet only speaks of four kings after Cyrus, and passes by nine in silence because the spirit of prophecy did not think best to follow the whole order in history, but only to speak of the most important events."

In this prophecy several kings are mentioned which have not been spoken of before. He does not speak of all the kings of Persia because the prophetic word does not point out every single king in the different great monarchies. It only speaks of the most prominent men and events.

Grecia, Egypt, and Syria.

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those."⁷

The mighty king here spoken of, who should do according to his will, was Alexander. None of his posterity obtained the kingdom. It was plucked up for others, and at last divided among his four generals; and none of them ruled according to his dominion, neither was their power so great as his. Thus the prophecy was exactly fulfilled.

Afterward the prophet speaks of only two of these kingdoms—Egypt and Syria. The first-named he calls

⁶ Dan. 11:2.

⁷ Dan. 11:3, 4.

“the king of the South,” the last, “the king of the North.” These two in process of time became much greater than the rest, and were in a certain sense the only great kingdoms that were left of the four ; for the kingdom of Macedonia was subdued by Lysimachus and added to Thracia, and not long after, Lysimachus was conquered by Seleucus, and Thracia, Asia Minor, and Macedonia were united with Syria.⁸

That the king of the South denotes Egypt, is plainly seen from verses 7 and 8. It is stated here of the king of the South, that he should “enter into the fortress of the king of the North,” and carry away into Egypt his “precious vessels of silver and of gold.” The power with which Egypt warred so long was Syria. Consequently Syria must be the kingdom called “the king of the North.”

Another reason why these two kingdoms, Egypt and Syria, are spoken of so frequently may be that Judea lay right between them, and was sometimes subdued by the one, and sometimes by the other.

Wars and Persecutions under Rome.

Further on in the chapter, from the 14th verse, Rome is spoken of. The Romans are spoken of as the robbers of Daniel's people ; and it is stated that they should “exalt themselves to establish the vision.” This is all applicable to Rome. This power came “in the glorious land” (Palestine), and consumed it.⁹ Verses 17-19 probably speak of the Roman emperor, Julius Cæsar, and his exploits. He fought five hundred battles, took one thousand cities, and more than a million people perished by his military campaigns. But on his return to his own land he did “stumble and fall.”¹⁰ He was murdered by Brutus, B. C. 44.

After this the prophet describes several of the Roman emperors and their exploits. In verse 31, he introduces

⁸ Dan. 11 : 5-13.

⁹ Verse 16.

¹⁰ Verse 19.

the papal power. The daily abomination (paganism) was taken away, and the "abomination that maketh desolate" was put in its place. After this many of the truly wise among the people did fall "by the sword, and by flame, by captivity, and by spoil, many days," during the 1260 days of papal darkness and persecution.¹¹

They were "holpen with a little help" when Luther arose, and the Reformation brought relief to the oppressed people of God.¹² Yet many did "cleave to them with flatteries." Many had only the outward form and knew nothing of the true life in Christ. Then the fire of persecution again burst out "to purge, and to make them white." This, however, should cease by "the time of the end," which should be at the "time appointed."¹³ In 1798, at the end of the 1260 prophetic days, the general persecution had ceased. We know therefore of a certainty that the "time of the end" began with this century, and that we live in the time of the end.

An Atheistic Power.

In verses 36-39 a new king or power entirely different from the former ones is introduced. "Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."¹⁴ Here we find a description of the blasphemous proceedings of France at the close of the last century, because the statements of the prophet are applicable only to this kingdom at the time mentioned. Voltaire had sowed the seed of unbelief in France, and it bore a terrible fruit. He said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it."

During the revolution of 1793 the French nation discarded the Bible and denied the existence of the Deity.

¹¹ Verse 33.

¹³ Verse 35.

¹² Verse 34.

¹⁴ Dan. 11:37.



A Martyr's Death.

In the conference of the national representatives the bishop of Paris declared solemnly that he disowned the existence of the Deity, and that in the future he would devote himself to the homage of liberty, equality, virtue, and morality. And the representatives of the nation who at that time constituted the government of France, declared unanimously that they renounced the belief and worship of Deity.¹⁵

Thus the government of France declared publicly that it was an atheistic power. This the pope never has done. The comedian Monwell uttered on the scene of action these blasphemous words: "God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who after this will believe in your existence?"¹⁶

The Goddess of Reason.

In 1794 France introduced the worship of the Goddess of Reason. Thus they honored a god whom their fathers did not know. Of this the prophet wrote: —

"But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."¹⁷

"The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president, when she was generally recognized as a dancing girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage. This

¹⁵ Scott's "Napoleon," Vol. 1, p. 173.

¹⁶ *Ibid.*

¹⁷ Dan. 11:38.

impious and ridiculous mummary had a certain fashion, and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."¹⁸

War at the Time of the End.

"The time of the end" is again spoken of in verse 40. "And at the time of the end shall the king of the South push at him ; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." In 1798 Napoleon Bonaparte, who at that time was general of the French Republic, led an army against Egypt. July 5 Alexandria was taken. On the 23rd the Egyptians suffered great defeat. On the 24th Napoleon entered Cairo, the capital of Egypt.

But on September 2 of the same year (1798), the king of the North (Turkey) declared war against France, and shortly after, he sent a numerous army and a fleet to Syria where it was attacked by Napoleon. But in the spring of 1799 Napoleon was forced to return to Egypt, and afterward to France. How plainly the words of the prophet were fulfilled by these events ! The king of the South (Egypt) pushed against the king, or power, which did not regard the god of his fathers ; and the king of the North (Turkey) rushed against him like a whirlwind with soldiers and ships, and the strange king had to return home. These remarkable events also fix the beginning of the time of the end in 1798.

The rest of the chapter speaks of the king of the North who formerly reigned in Syria, but now in Turkey. Palestine is called "a pleasant land,"¹⁹ "the pleasant land,"²⁰ and "the glory of all lands."²¹ Daniel calls it once "the pleasant land," and twice "the glorious land."²² In both

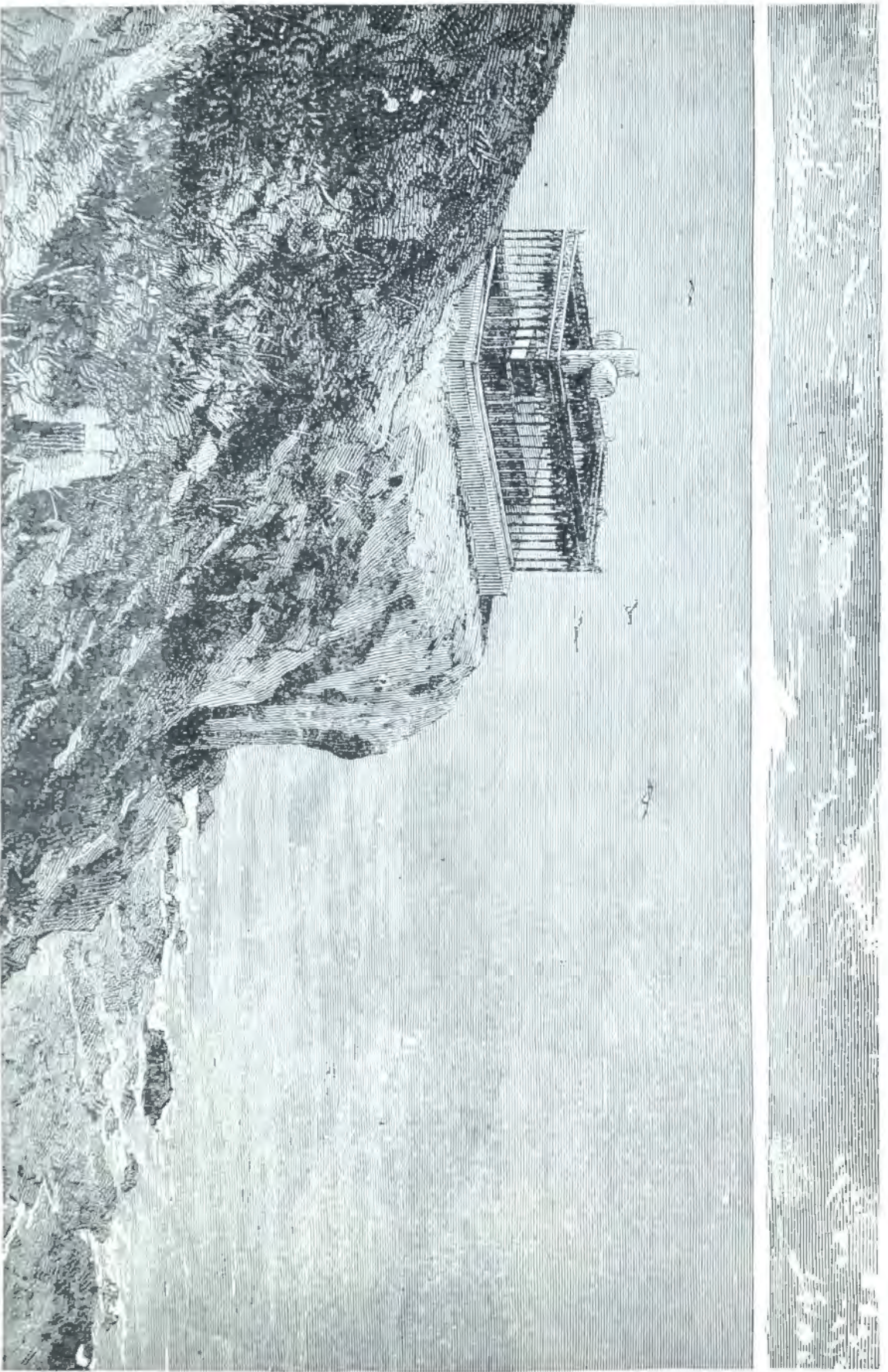
¹⁸ "Thoughts on Daniel," pp. 275, 276.

¹⁹ Jer. 3 : 19.

²⁰ Ps. 106 : 24.

²¹ Eze. 20 : 6.

²² Dan. 8 : 9 ; 11 : 16, 41.



Tomb of Napoleon at St. Helena.

of the last-named places the Syrian translation calls it "the land of Israel."

Prophecy of Turkey.

The prophet says of the king of the North : " He shall enter also into the glorious land, and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape." ²³ It is well known that the Turks have taken the Holy Land, and have reigned over it to the present time.

Edom, Moab, and the children of Ammon were some of the people who dwelt in Arabia. " These, and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts ; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage." ²⁴ But Egypt with all its treasures has come under the supremacy of the Turks, just as the prophet said it should. ²⁵

After the conquest of Egypt, when the terror caused by the many victories of Sultan Selim had spread far and wide, the kings in Africa whose countries joined Egypt, sent ambassadors to the sultan and offered to pay tribute to him. Other nations situated at a greater distance were easily persuaded to become friends with the Turks. ²⁶ Thus " the Libyans and the Ethiopians shall be at his steps." ²⁷

" But tidings out of the east and out of the north shall trouble him ; therefore he shall go forth with great fury to destroy, and utterly to make away many." ²⁸ Concerning this prophecy Dr. A. Clarke wrote in 1825 : —

²³ Dan. 11 : 41, 42.

²⁵ Dan. 11 : 43.

²⁷ Dan. 11 : 43.

²⁴ Clarke's Commentary on Dan. 11 : 41.

²⁶ T. Newton.

²⁸ Verse 44.

"This part of the prophecy is allowed to be yet unfulfilled. . . . If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the East, and the Russians on the North, will at some time greatly embarrass the Ottoman government." ²⁹

If we compare the Crimean war, which occurred in 1853-1856, with this prophecy, there is certainly a striking similarity. Persia came from the East, and Russia from the North against Turkey in this war. The Turks fought with great fury and cruelty, and did destroy many. Yet they could not have held out against Russia if they had been left to themselves. But when France and England helped the "sick man" (Turkey), the sultan kept his throne in Constantinople.

So far all these wonderful things have been fulfilled, and in this series of prophetic links only one thing is left unfulfilled: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." ³⁰ "Between the seas in the glorious holy mountain" can be no other place than the Holy Land. This prophecy shows, therefore, that the sultan at last will leave Europe and move to Palestine, and that there the "sick man" shall come to his end, and none shall help him. Neither France nor England will reach forth their hands to sustain him any more.

Dissolution of the Turkish Empire.

It is evident that before the king of the North or the Turkish sultan will give up his reign in Europe and move to Palestine, the power of the sultan must be weakened, and his kingdom fall. And the fact is that since the Crimean war the dissolution of the Turkish empire has proceeded so fast that about two thirds of the area of the country, and three fourths of the population have been

²⁹ Clarke's Commentary.

³⁰ Dan. 11 : 45.

torn away from the Turkish supremacy. A brief statement of the way in which this has been brought about will give a better idea of the Oriental question, or of the so-called "sick man's" condition, which at present is one of the most vital political questions.

The Turks are the descendants of the great Turkish nation which in the thirteenth century inhabited the steppes east of the Caspian Sea. Othman I, who died 1326, founded the independent Turkish empire. Under the reign of his son the Turks were settled firmly in Europe. Under Solymán I, who reigned from 1520-1566, the Ottoman empire was raised to the height of its power and splendor. After that time the history of Turkey is filled with inward and outward commotions. It is a continual series of bloody wars.

After the treaty of Paris (1856) the Turkish government proclaimed equal civil rights to all the races and creeds of the Turkish dominion. But not long after this, they murdered the Christians in Lebanon and Damascus, which provoked an intervention of the Western powers in 1860.

The Turkish provinces, Moldavia and Wallachia, having ventured to unite themselves into the one state of Roumania, chose a German prince for their ruler (1866), and have since then formed an independent kingdom. Roumania has at present (1894) an area of 48,307 square miles, and a population of 5,500,000. This is more than half a million more people than the European Turkey. The prevailing religion is the Greek Catholic.

Servia, another Turkish province, which already has its own government, demanded the removal of the Turkish garrisons still maintained in certain Servian fortresses, and in 1867 Turkey saw herself compelled to make this concession. Servia is a monarchy with an area of 18,855 square miles and 2,013,000 inhabitants, mostly Greek Catholics.

Herzegovina (a Turkish province) made insurrection in 1874, and Bulgaria (another province) in 1875. The revolt in the last-named province was repressed with merciless cruelty and much bloodshed. The same year Servia declared war against Turkey, and Montenegro (still another Turkish province) followed her example. But before the end of the year the Servians were utterly defeated. The state of affairs was now such that the great powers of Europe called for a conference at Constantinople. They demanded a better government for the Christian subjects in Turkey. This was rejected by the Turkish authorities, but Russia took upon herself to enforce on Turkey the suggestions of the conference, and on April 24, 1877, declared war. This war continued till January, 1878, and ended in such a way that the Turks had to yield.

A congress of the powers then met in Berlin and agreed to establish the present order by which Bulgaria and Montenegro as well as Servia and Roumania were declared independent.

Bulgaria has an area of 24,360 square miles, with 3,154,370 inhabitants who are Greek Catholics. Bulgaria, Servia, and Roumania together contain 91,522 square miles, with a population of 10,667,370, while the present European Turkey has only 63,000 square miles and a population of 4,790,000. These three provinces have more than double the population of Turkey. They are situated north of Turkey, and are bounded on the north by Austria and Russia. They contain the best and most fertile part of all the Turkish empire.²¹ The figures and statements of area and population are from Potter's *Advanced Geography*, published 1891.

Montenegro is a small, wild, mountainous country with a population of about 130,000. The government is now independent, but Russia and Austria both help to pay their

²¹ Universal Knowledge.

prince, the land being poor. Herzegovina is under the supremacy of Austria.

Eastern Roumelia is still under Turkish rule, but it has the right of home rule, and to have a Christian governor.

Turkey is a desirable country, not only on account of its fertility, but especially on account of its situation, as it commands the Mediterranean. The great powers all desire the possession of it; but no one is willing that the other should take it, for fear that it would then become too powerful. Thus Turkey has become a bone of contention among the powers of Europe.

As we have seen above, the prophecies of the Holy Scriptures show plainly that this power at last must leave Europe; and the course of events shows that this last portion of the prophecy will soon be fulfilled. Then the symbolic water of the "great river Euphrates" will be "dried up," ³² and the last great universal war will break loose. ³³

Diligent Study of the Prophecies.

The next that will come to pass after all these events is the coming of Christ to save his people.

"And at that time shall Michael [Christ] stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." ³⁴

At that time the righteous dead shall arise and be clothed with immortality. ³⁵ "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." ³⁶

As we have already seen, the prophetic word will be opened at the time of the end. "But thou, O Daniel, shut

³² Rev. 16 : 12.

³³ Rev. 16 : 14 ; 11 : 18.

³⁴ Dan. 12 : 1.

³⁵ Verse 2.

³⁶ Dan. 12 : 3.

up the words, and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased." ³⁷ The Danish and Swedish translations read : Many shall study it [the book] diligently, and knowledge shall be increased." This would indicate that the prophetic book of Daniel, as well as other prophecies, would be studied diligently, and would be understood.

Thus we have three remarkable events clearly showing that we live in the time of the end : (1) The great persecution of the people of God has ceased, and the 1260 prophetic days have ended which should mark *the time of the end* ; (2) an atheistic and blasphemous power should carry on war with Egypt and Turkey at *the time of the end*, which was done in 1798 ; (3) the book of Daniel should be opened at *the time of the end*, and many should study the prophecies diligently. This has evidently taken place in the present century, and it is done now more than ever before.

Two Prophetic Periods.

Again the word of the Lord came to the prophet : " Go thy way, Daniel : for the words are closed up and sealed till the time of the end." ³⁸ After this, two prophetic periods are presented, and this closes the book of Daniel. " And from the time that the daily sacrifice [abomination] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." ³⁹ The daily abomination, or paganism, was taken away about A. D. 508. At that time Christianity was generally acknowledged in the Roman empire. After that the abomination that maketh desolate, or the papacy, was set up.

A. D.	508
	1290 prophetic days or years.
A. D.	1798

³⁷ Verse 4.

³⁸ Dan. 12 : 9.

³⁹ Dan. 12 : 11.

This prophetic period ends at the same time as the 1260 years of papal supremacy.

Following this we read : " Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days." ⁴⁰ One thousand three hundred and thirty-five years from the year 508 reach to 1843, and this agrees with the period of 2300 years.

The Holy Scriptures speak of no prophetic period reckoned in years which reaches beyond the year 1844. We are now living in the last days, and the prophet speaks of them as a blessed time, perhaps because the word of God then should shine with great power, and the children of God prepare to meet their Saviour and King. Then Daniel should stand in his lot. He should have a place with those whose names are written in the book of life, and to whom a part in the first resurrection thus is made sure.

⁴⁰ Dan. 12 : 12, 13.

PART IV.



VISIONS OF JOHN.

INTRODUCTION.

THE Revelation is not, as many think, a dangerous book to read, and still more dangerous to study and try to understand, for the Lord himself says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."¹

This book is not the revelation of St. John, as the translators have indicated in the heading, but it is, as the Lord says by his servant, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."²

The evangelists wrote of the humiliation of Christ, his great sufferings, and ignominious death. The last book of the Bible speaks of his ministration as a high priest in the heavenly sanctuary and his glorious revelation. It presents Christ in glory at the right hand of the Father, reigning with him on the throne of the universe until he shall reign on the throne of his father David. Then Jesus comes the second time to this earth. He comes in glory with all his holy angels to judge and to take his people home to the marriage supper of the Lamb. Then they shall all dwell in the "city which hath foundations, whose builder and maker is God."³

In this book the persecuting powers are presented on one side, and the warfare and victory of the church of God on the other. The kings of the earth, and every bondman, and every free man try to hide themselves from the

¹ Rev. 1 : 3.

² Rev. 1 : 1.

³ Heb 11 : 10.

face of the Lamb when he comes in the great day of the Lord.⁴ But the people of God are sealed with the seal of the living God, and Jesus presents them before the throne clothed with white robes, and with palms of victory in their hands. Then they are before the throne of God, and serve him day and night in his temple. They shall hunger no more, nor thirst any more, but the Lamb shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.⁵

The dragon persecutes the people of God and brings great distress upon them. The first beast makes war with the saints, and the flood of persecution well nigh carries them away from the earth. The second beast endeavors to kill all who will not worship the image and receive the mark of the beast.⁶ But the 144,000 who refuse to worship the beast have their Father's name written in their foreheads. Their glorious song and melodious music are heard in heaven as the voice of many waters and as the voice of a great thunder.⁷

The three angels' messages are proclaimed. The word of God is preached, and ripens the harvest of the earth. The Lord gathers his saints, and the wicked who reject the warning message of the Lord are cast into the great winepress of the wrath of God.⁸ The last plagues fall.⁹ But the saints who believe the message, and thus get the victory over the beast, and over his image, and over his mark, stand on the sea of glass before the throne of God in heaven, and sing the song of Moses and of the Lamb.¹⁰

The great symbolic Babylon is judged and utterly destroyed and cast down as when a great millstone is cast into the sea, and all her light and glory are extinguished in a short time.¹¹ But all God's servants meet in heaven,

⁴ Rev. 6 : 15-17.

⁵ Rev. 7.

⁶ Rev. 12, 13.

⁷ Rev. 14 : 1-5.

⁸ Rev. 14 : 6-20.

⁹ Rev. 15 : 1 ; chapter 16.

¹⁰ Rev. 15 : 2, 3 ; 4 : 6.

¹¹ Rev. 18 : 21.

and praise the Lord with a great voice, saying : " Alleluia ; salvation, and glory, and honor, and power, unto the Lord our God." ¹²

Jesus comes as King of kings and Lord of lords. He treads the winepress of the fierceness and wrath of the Almighty God. The enemies of the Lord perish, and the fowls of heaven gather themselves together unto the supper of the great God, that they may eat the flesh of kings and the flesh of mighty men, "and the flesh of all men both free and bond, both small and great." ¹³ But those who have kept the word and the witness of Jesus, and those who have not worshiped the beast neither his image, shall sit in judgment and reign with Christ a thousand years. ¹⁴

The wicked dead are raised in the resurrection of damnation. They are thrown into the lake of fire, and die the second death. ¹⁵ But the people of God enter into the holy city, the New Jerusalem, and afterward live on the new earth. Then the tabernacle of God shall be with men. "And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away." ¹⁶

Thus the Revelation presents to us the history of the world and the history of the people of God very much like a moveable panorama with dark and bright, sad and glorious scenes. No book in the Bible threatens with severer judgments, and no book cheers the weary pilgrim with more glorious promises and bright prospects. Let us, then, study the testimony of Jesus in this book with diligence and earnestness, and hear what the Spirit says unto the churches. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." ¹⁷

¹² Rev. 19 : 1.

¹³ Rev. 19 : 11-21.

¹⁴ Rev. 20 : 4-6.

¹⁵ Rev. 20 : 12-15.

¹⁶ Rev. 21 : 4.

¹⁷ Rev. 3 : 21.

CHAPTER I.

THE GREAT CONTROVERSY BETWEEN CHRIST AND THE DRAGON.

CHAPTERS twelve and thirteen in the Revelation present three remarkable symbols ; to-wit, (1) A dragon with seven heads and ten horns ; (2) a beast likewise with seven heads and ten horns ; and (3) a beast with two horns. Just as the beasts in Daniel 7 and 8 denote kingdoms, so these beasts in Revelation also denote kingdoms. We will now consider what kingdoms they represent, and what those other symbols denote which are represented in connection with them.

A Woman Clothed With the Sun.

“And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and she being with child cried, travailing in birth, and pained to be delivered.”¹

A woman is used in several places in the Bible to represent a church. An impure woman represents a fallen church,² and a pure woman denotes the church of God. The apostle writes to the Corinthians : “ For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”³

The woman in the text quoted above is a symbol of the church of God. She is clothed with the sun to show that the full light of the gospel shines upon the church. The

¹ Rev. 12 : 1, 2.

² Rev. 12 : 3-5.

³ 2 Cor. 11 : 2.

moon under her feet points to the old covenant with its types and shadows, which were about to pass away when Christ was born. A crown of twelve stars on her head may denote the twelve apostles, since stars are symbols of the leaders of the church. Concerning the seven stars in Revelation, first chapter, we read : " The seven stars are the seven angels [messengers, or leaders,] of the seven churches." ⁴

After the death and resurrection of Christ, the church appeared in the clear light of the gospel. On the day of Pentecost the apostles were "endued with power from on high." The divine influence of the Holy Spirit fell like a benign, fruitful rain from heaven in many hearts. The immortal seed which Christ and his apostles had sown in three years and a half grew up and bore rich fruit. "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." ⁵ And the believing Jews from many countries were assembled in Jerusalem on the day of Pentecost.

The believers were few and poor when Christ was born. Not many wise, not many mighty, not many noble were found to defend and help him. The dragon, that old serpent, called the devil, was ready through his servant Herod to destroy him who should save the church, as soon as he should be born. ⁶ The church of God was in distress. It was an object of hatred and contempt among the Jews and Gentiles. The cruel hand of death was stretched out against it on all sides.

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." ⁷ Not only at the birth of Christ, but afterward when he appeared as a teacher, his enemies tried to destroy him. When they took Jesus to crucify him, his dis-

⁴ Rev. 1 : 20.

⁶ Rev. 12 : 4.

⁵ Acts 15 : 21.

⁷ Ps. 2 : 2.

ciples fled. The powers of darkness triumphed, and to all appearances the church of God was rooted out of the earth. But the light was obscured only a short time. Soon the glorious light of the gospel shone with greater power than ever before.

The light of the gospel was also obscured under the papal power, but it shone forth with new power at the Reformation. It will also in the last days be obscured when Spiritualism prevails and deceives them that dwell on the earth by the means of miracles, so that they make an image to the beast.⁸ But the last message of mercy shall shine brighter and brighter, until it is proclaimed before many nations and kings, and the earth is lighted with its glory.⁹

The Heaven where these Things are Seen.

“And there appeared another wonder in heaven.”¹⁰

The Bible speaks of three heavens. The first heaven is the atmosphere. When God created this earth, on the second day he divided “the waters from the waters.” Thus he made the firmament; “and God called the firmament heaven.”¹¹

The second heaven is the space where the sun, moon, and stars are seen.¹²

The third heaven is the place where God dwells, and where his throne is. The apostle says that he was “caught up to the third heaven,” or “paradise.”¹³ The tree of life is in the midst of the paradise of God.¹⁴ And the tree of life is in the New Jerusalem where the pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb.¹⁵

The symbols mentioned above appeared to the prophet in the second heaven, where the sun, moon, and stars are.

⁸ Rev. 13 : 13-15.

⁹ Rev. 10 : 11 ; 18 : 1.

¹⁰ Rev. 12 : 3.

¹¹ Gen. 1 : 6-8.

¹² Gen. 1 : 16, 17.

¹³ 2 Cor. 12 : 2, 4.

¹⁴ Rev. 2 : 7.

¹⁵ Rev. 22 : 1, 2.

This heaven was presented to him in a vision, and he saw the curious symbols which he describes. The female form standing on the moon, clothed with the glory of the sun, and adorned with a crown of twelve stars was just as beautiful to look upon as the great red dragon with seven heads and ten horns was horrible and disgusting. The wicked intentions of the dragon were clearly seen by his looks and movements, and the woman had to flee in order to escape destruction.¹⁶

Thus the servants of Satan have often stood in a threatening position before the people of God. And they have not only threatened, but they have tormented and destroyed them until only a remnant has been left. Thus before the Lord comes the dragon will again stand before the remnant of the woman's seed, and will make war with them in great wrath in order to destroy them. But the Lord will save all those who "keep the commandments of God, and have the testimony of Jesus Christ."¹⁷

The Man Child who was Caught up unto God and to his Throne.

We read further of the woman that "she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and to his throne."¹⁸

This man child can denote none other than Christ, because it can be said of him only that he was caught up unto God and to his throne, and that he should rule all nations with a rod of iron.

The Father said to Christ : "Thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt break them with a rod of iron ; thou shalt dash them in pieces*

¹⁶ Rev. 12 : 3-6.

¹⁷ Rev. 12 : 17.

¹⁸ Rev. 12 : 5.

like a potter's vessel." ¹⁹ And again we read of Christ : "And out of his mouth goeth a sharp sword, that with it he should smite the nations ; *and he shall rule them with a rod of iron* : and he treadeth the wine-press of the fierceness and wrath of Almighty God." ²⁰

To those who follow Christ he says : "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations ; *and he shall rule them with a rod of iron* ; as the vessels of a potter shall they be broken to shivers." ²¹

These texts show plainly that the man child who was brought forth by the woman, and "who was to rule all nations with a rod of iron" is Christ. And the rest of the prophecy concerning the man child, that he should be "caught up unto God and to his throne," can be applied truly to none other than the only begotten Son of God. To him alone has the eternal Father given to sit "on the right hand of the Majesty on high." ²² He alone can say, I "am set down with my Father in his throne." ²³

Christ rose the third day from the dead. He ascended to heaven and is seated at the right hand of God the Almighty Father. From thence he shall come forth to judge the living and the dead. Then he does not come to rule his people with a rod of iron. God forbid ! It is only the heathen he shall rule with a rod of iron — those who have not believed in the name of the only begotten Son of God. They shall perish in the wine-press of the fierceness and wrath of Almighty God ; but those who overcome shall sit with Jesus in his throne. ²⁴ If Jesus is our Saviour, he is not only our king, but our best friend.

The Great Red Dragon.

"And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven

¹⁹ Ps. 2 : 7-9.

²² Heb. 1 : 3.

²⁰ Rev. 19 : 15.

²³ Rev. 3 : 21.

²¹ Rev. 2 : 26, 27.

²⁴ Rev. 3 : 21.

crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."²⁵

We have seen that the woman represents the church of God, and that the man child represents Christ. We have also seen that in the prophecy the great kingdoms of this world are symbolized by beasts. From this it follows that the great red dragon must denote pagan Rome, that being the only universal kingdom in the days of Christ. Palestine had already become a Roman province sixty-three years before Christ was born, and Herod reigned as tetrarch over Galilee. The dragon, or pagan Rome, persecuted the child of the woman, Christ; and as soon as he was born, tried to devour him through Herod who was the representative of Rome, and who caused all the children who were in Bethlehem and in all the coasts thereof from two years and under to be slain.²⁶

The emperor of China is exalted by his subjects as a god. He is called "the Son of Heaven," and to see his face is called in China to see "the face of the dragon." His throne is called "the lair of the dragon." He is at present the greatest representative of paganism, and he uses a dragon with five legs as his device. This dragon shape is sewed upon all his garments, and it would be considered a great crime if any one else ventured to use this mark. A dragon is also used on the standards and flags of the Chinese.

The dragon introduced in Revelation 12, is a great red dragon. Purple and scarlet was the clothing which distinguished the garments of the Roman emperors, generals, and governors. The dragon was clothed with those colors, and they were afterward adopted by the popes and cardinals.

The ruler or government of a kingdom is its head. The seven heads on the dragon do therefore evidently de-

²⁵ Rev. 12 : 3, 4.

²⁶ Matt. 2 : 16.

note the seven different forms of government which at different times have existed in Rome. The Roman empire has been governed by kings and consuls, by a decemvirate (ten mens' reign), a dictator, a triumvirate (three mens' reign), emperors, and popes.

The horns represent the ten kingdoms which arose when Rome was divided ; to-wit, Southern, Central, and Northern Italy, Hungary, Spain, Portugal, Northern Africa, France, England, and Germany. The crowns being on the heads and not on the horns show that the kingdom at the time when the dragon is first introduced was undivided.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."²⁷ Here the prophet points forward to the persecution which the church afterward suffered under the papacy during the 1260 years of papal darkness and persecution. This persecution is again spoken of in the fourteenth verse.

The War between Michael and the Dragon.

Verses 7-9 describe a war in heaven between Michael and his angels on one side, and the dragon and his angels on the other.

As a consequence of this war the dragon was cast unto the earth. The heaven here spoken of is the same as the one spoken of before, that is, the second heaven. The first symbols, the woman and the red dragon, having disappeared, these new symbols are presented in the vision. The prophet sees two mighty hosts warring with each other.

Michael is Christ.²⁸ The dragon is a symbol of Satan.²⁹ Satan is the chief king, or leader, of all the persecuting powers. For this reason he is called the great dragon. The dragon in the third verse denotes, as we

²⁷ Rev. 12 : 6.

²⁸ Dan. 12 : 1 ; Jude 9.

²⁹ Rev. 12 : 9.

have already seen, pagan Rome. In verses 13 and 14 the dragon denotes papal Rome; and in the 17th verse he symbolizes the last persecuting power, which afterward is presented by the symbol of a beast with two horns.³⁰

These three persecuting powers are called with one common name, "the dragon." This is very proper, since all are agents in the hands of the great dragon, and he is "that old serpent, called the devil, and Satan, which deceiveth the whole world."³¹ It is Satan who incites all these persecuting powers to carry out their cruel work. For this reason we should not be ignorant of his cunning devices. Every day we need instruction and help from the word of God in order to be on our guard; we need to watch and pray that we may conquer.

The war here spoken of may denote the warfare of Christ and of his apostles and followers with the enemy of all righteousness. It is the great warfare between light and darkness, between truth and falsehood during the reign of pagan Rome as well as under persecuting powers later on. That this speaks of the warfare of the brethren of Christ as well as of his own we learn from verses 10, 11: "For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."

Christ overcame Satan as he kept the word of God and never transgressed the will of his heavenly Father. His followers overcome him by the blood of the Lamb and by the same eternal word of truth which is the sharp and two-edged sword of the Spirit. The great liar, and murderer of souls cannot resist this. But in order to use this sword, we must be acquainted with the word of God, we must believe and love it. We must purify our souls by

³⁰ Rev. 13 : 11.

³¹ Rev. 12 : 9.

obeying the truth through the Spirit unto unfeigned love of the brethren.³²

The devil's being cast down, shows that he is constantly losing in this warfare, because all who believe in the Son of God, and obey the word of God, are delivered from Satan's dominion. They are saved from sin and death, and obtain at last the crown of immortal life.

The time and times and a half a time spoken of in the fourteenth verse, is the same as the time given to the little horn spoken of in Dan. 7 : 25. The same period, one thousand and two hundred and threescore days, is spoken of in Rev. 12 : 6. It is the 1260 days of papal darkness. The woman, or church of God, fleeing into the wilderness, represents the great distress of the church of God during this time. The Lord nourishes, or sustains, his people through all this tribulation. Although thousands fell under the cruel persecutions, thousands of others stepped forward to fill their ranks. They were willing through sufferings to win the crown of glory.

At last the persecution became so intense that it appeared as though the people of God would be rooted out entirely. The persecution raged like a mighty inundating flood, which carries away everything, and destroys everything as far as it comes.³³ But the earth helped the woman and swallowed up the flood.³⁴ Through the Reformation, friends were raised up to the people of God among the mighty princes of earth. They protected them and stopped the stream of persecution in a great measure.

The Last War of the Dragon against the Church of God.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."³⁵

Here the last great persecution is mentioned.

³² 1 Peter 1 : 22.

³⁴ Verse 16.

³³ Rev. 12 : 15.

³⁵ Rev. 12 : 17.

And they
overcame him by
the blood of the
Lamb, and by the
word of their
testimony; and
they loved not
their lives unto
the death.

REV. 12. 11.



Slaughter of Early Christians.

Then shall
they deliver you
up to be
afflicted, and shall
kill you:
and ye shall be
hated of
all nations for my
name's sake.

MATT. 24. 9.

Three great persecuting powers are named : The dragon, the first beast, and the second beast, and three different persecutions are instigated by these powers. The first took place under pagan Rome ; the second under the papacy ; the third will take place under the two-horned beast. With this closes the sad drama which is performed, if we may be allowed to say so, in three acts. Then Jesus comes to overturn and destroy all earthly kingdoms and powers, and to bring his people eternal redemption.

In the last great war, the dragon is no less enraged than in the previous struggles. Many have left the state churches in order to serve God in harmony with his word. In the United States of America there has never been any state church. The different societies have had equal privileges. Also in other countries dissenters have obtained greater privileges. The world has smiled upon them, and some churches have been greatly honored. This has been more than the churches could bear. In proportion as the world has favored them, they have yielded to the world and have tried to obtain its friendship. Thus it has always been. Satan has destroyed more souls by flattery than by persecution.

Since the churches have endeavored to please the world, more and more unconverted people have joined them, until the great majority in many societies are people who have never been converted to God. This was also the case at Rome in the days of Constantine. The church became catholic, common, or universal. It became the church of the world instead of the church of Christ. The Christian life disappeared ; the form only remained ; and even this deviated more and more from the original.

The next step taken by these worldly minded churches, is an effort to gain the favor of the government, and to get the laws to favor and confirm their unscriptural doctrines and ceremonies. And in this direction the Protestant Church in the United States has already succeeded won-

derfully. Those who choose to keep the commandments of God and the testimony of Jesus Christ in preference to the commandments and testimonies of men, become objects of hatred and persecution. Then the last great war against the church of God will take place. Blessed is he who overcomes. He shall sit with Jesus on his throne.³⁶

The Commandments of God.

The woman spoken of in Rev. 12 : 17 is the church of God. The remnant of her seed is the remnant of the people of God, those who live in the last generation. It is with those the dragon is wroth and makes war. The main characteristics whereby they are to be known, are that they "keep the commandments of God and have the testimony of Jesus Christ."

A brief sum of the commandments of God is found in the ten commandments, because they are in the highest sense the law of the Almighty. They are distinguished from all other laws. The Lord spoke them with his own voice.³⁷ He wrote them with his own finger on two tables of stone.³⁸ And he separated them from every other law by depositing them in the ark and placing the ark in the most holy place in the sanctuary.³⁹

Of this law our Saviour says : "It is easier for heaven and earth to pass, than one tittle of the law to fail."⁴⁰ And the apostle says : "Do we then make void the law through faith ? God forbid ; yea, we establish the law."⁴¹ That the apostle speaks of the law of ten commandments, is clearly seen in Rom. 7 : 7, where he speaks of the law whereby sin was made known to him. "I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet."

³⁶ Rev. 3 : 21.

³⁷ Deut. 4 : 12.

³⁸ Deut. 4 : 13 ; Ex. 31 : 18.

³⁹ Ex. 25 : 21 ; 26 : 34 ; Heb. 9 : 4.

⁴⁰ Luke 16 : 17.

⁴¹ Rom. 3 : 31.

The law of God embodied in the ten commandments (and all the rules and commandments which follow from it are connected with it) makes known what is right and wrong. For this purpose God placed it in the new as well as in the old covenant, and for this purpose men must leave it there. "*By the law is the knowledge of sin*"⁴² in the new as well as in the old dispensation, according to the incontestable testimony of the Holy Spirit by the apostle.

Of the law Melanchthon writes : —

"These and similar statements prove that the fulfillment of the law must begin and more and more be perfected in us. We speak, however, not of the ceremonial law, but of that law, the commandments of which are aimed at the feeling of the heart ; to wit, *the ten commandments*,"⁴³

"It stands fast that the word of God alone can make articles of faith, and nobody else, not even an angel."⁴⁴

"We believe, teach, and confess that the only rule and standard whereby all doctrines and teachers together are to be tested is the prophetic and apostolic writings of the Old and New Testaments."⁴⁵

The ten commandments show plainly that people commit sin when they work on the seventh day (Saturday, or the last day of the week), because the fourth commandment says : —

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."⁴⁶

We have seen in this book, Part 3, Chapter 6, where the attempt of the papal power to change times and laws is shown, that many Christians kept the Sabbath in the

⁴² Rom. 3 : 20. ⁴³ "Augsburg Confession," Apology, art. 3, par. 2.

⁴⁴ "Schmalcaldian Articles," Vol ii, art. 2, par. 8.

⁴⁵ Lutheran Concordiaformel, Introduction to "A Short Sum," par. 1.

⁴⁶ Ex. 20 : 8-10.

fourth century at the time when Sunday began to gain reputation. That the Christian church among the Jews kept the Sabbath is stated under the flight of the Christians from Jerusalem, in Part I, Chapter 7. That the believers who feared the Lord kept the Sabbath (the seventh day) from the creation of the world to Christ, is evident to every one who is acquainted with the history of the Old Testament. They did not know any other Sabbath but the seventh day.

A Remarkable Testimony Concerning the Sabbath and Sunday.

In a pamphlet called "Søndagens Historie" (The History of Sunday), Bishop A. Grimelund, of Norway, says of the origin of Sunday and the Sabbath : —

"It [the first day] opened the week with the dawn of creation, but the record of this has given it no precedence above the rest of the days. No more has Sunday or 'the first day of the week' been distinguished in the law of Moses and the Jewish ordinances of feasts. From the beginning *our Sunday meets us unnoticed, quietly, and silently.*"

"It is somewhat different with the last day of the week — the seventh. Of this it is said with evident emphasis :⁴⁷ 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.'"

Concerning the object of the Sabbath the bishop says : —

"The rest of God had, so to speak, overshadowed the seventh day so much that when the people of God kept this day holy according to the commandment of God, it was unto them a sign that the Lord was with them and would make them partakers of his rest. The Sabbath should be a day of rest to the tired body, but it should also be a sign of the covenant with God and the rest of the soul in God. With this double object and this design, the

⁴⁷ Gen. 2 : 2, 3.

seventh day would evidently be a day of joy to the people of Israel, and thus it is also presented in the Holy Scriptures." ⁴⁸

"Thus the Lord Jesus Christ found the Sabbath when he came and dwelt among his people. He had come not to destroy the law with its commandments, but to fulfill the law. ⁴⁹ . . . The law of the Sabbath was also holy to him, and he kept both sides of this commandment, the negative concerning rest from physical labor, and the positive concerning meeting in holy assemblage on the seventh day. Wherever he came, he met on the Sabbath in the synagogues of the country where the Jews congregated. The significant statement concerning this is that he went into the synagogue on the Sabbath day 'as his custom was,' ⁵⁰ and the reading of the Old Testament which was done there, furnished him, as Rabbi, the opportunity to comment on the reading, and thus connect his gospel of salvation with it." ⁵¹

"The first Christians were of Jewish origin, and the first Christian church was a Christian church of Jews. It followed, as might be expected, the law and sabbatic custom of the Jews. It had, of course, no direct instruction from the Lord to do anything else." ⁵²

Concerning the change of the Sabbath the bishop says : —

"Now all this may be very good. The resurrection day of the Lord is truly a memorial day which can never be forgotten or passed by in his church. But it might be said that it does not follow from this that we should give up the 'Sabbath' which God himself had ordained and plainly presented at creation, or move it unto another day of the week, even if it be such a memorial day. To do this we need just as definite a commandment from God by which the previous precept is annulled ; but where do we find such a precept ?"

"It is true that such a precept is not found."

"The Sunday evidently occupied a somewhat changed position after the edict of the Emperor Constantine, March 7, 321, when it was ordained to be a holy day in the whole state. Although the emperor in this did not expressly refer to the Christian church, this edict did nevertheless introduce not only general worship on Sunday, but it did also ordain as a civil law that the day should be a common *rest day*."

⁴⁸ Num. 10 : 10; Neh. 8 : 10, 11.

⁴⁹ Matt. 5 : 17.

⁵⁰ Luke 4 : 16.

⁵¹ Mark 1 : 21, 22 ; Luke 4 : 21, 23, 44.

⁵² "Søndagens Historie," by Bishop Grimelund, pp. 7-9, 13.

"In said edict, which dates from the time when the emperor had not as yet publicly confessed Christianity, the day was called the 'day of the sun' (*dies solis*), which no doubt had some connection with the emperor's disposition to unite the worship of the sun with a form of Christianity." ⁵³

On pages 32 and 33 the bishop shows further in his book how Sunday in the fifth century was made holy and strictly enforced.

"In the statutes of the states we find from this time onward the prohibition against Sunday-work extended farther and farther, loaded with more and more severe punishments and more and more strictly kept. Side by side with these statutes we also find a new theological doctrine about Sunday; to wit, the doctrine *so often rejected* by the earliest church, that Sunday-keeping is founded upon the Sabbath-keeping ordained of God by Moses. Still it does not appear that this doctrine through the whole of the sixth century was accepted as a distinct church dogma."

The bishop closes this branch of the matter with the following memorable words: — ⁵⁴

"Now if we collect what history teaches concerning the origin of Sunday, and the development of the Sunday doctrine, then the sum of all is this: It is not the apostles, nor the first Christians, nor the ancient church councils that have stamped upon Sunday the name of the Sabbath, but it is the church and scholastic teachers of the Middle Ages."

We finally quote the first three paragraphs of the statements of the bishop concerning what we may learn from this historical review: — ⁵⁵

"We learn,—

"1. That Sunday is not the Sabbath of the Old Testament, and that it is not the general opinion of the Christian Church, but rather a *mistaken idea* that the Sabbath was transferred from the seventh to the first day of the week.

"2. That Sunday-keeping by resting from work and by public worship was not by the most renowned Fathers founded upon the Sabbath law of the Old Testament, neither was any reference to

⁵³ "Søndagens Historie," by Bishop Grimelund, p. 31.

⁵⁴ Page 37.

⁵⁵ Page 47.

the Sabbath law of the Old Testament received in the confession of the church before the sixth century after Christ.

“3. That this doctrine about Sunday-keeping being ordained by the third commandment⁵⁶ has arisen in the church of the papacy, and that the essential and unchangeable element in this law is a commandment from God concerning the sanctifying of one day in the week.”

Testimonies of the New Testament concerning the Sabbath.

The fact that the first Christians kept the seventh day is plainly stated in the New Testament.

It was the custom of Jesus to meet with the people of God on the Sabbath day. “And he came to Nazareth, where he had been brought up: and, *as his custom was, he went into the synagogue on the Sabbath day*, and stood up for to read.”⁵⁷ “And [he] came down to Capernanm, a city of Galilee, *and taught them on the Sabbath days.*”⁵⁸

The disciples of Jesus did also rest on the Sabbath day. “And they returned, and prepared spices and ointments; and *rested the Sabbath day* according to the commandment.”⁵⁹

The Sabbath is the day which precedes the first day of the week. “*And when the Sabbath was past*, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.”⁶⁰

The apostles preached the word of God on the Sabbath to both Jews and Gentiles, and they never called any other day but the seventh, the Sabbath.

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue *on the Sabbath day*, and sat down.” “And when the Jews were gone out of the synagogue, the

⁵⁶ The Lutherans, like the Catholics, call the Sabbath commandment the third.

⁵⁷ Luke 4 : 16.

⁵⁸ Verse 31.

⁵⁹ Luke 23 : 56.

⁶⁰ Mark 16 : 1. 2.

Gentiles besought that these words might be preached to them the *next Sabbath*." "And the *next Sabbath day* came almost the whole city together to hear the word of God." ⁶¹

This was fourteen years after the resurrection of Christ, and Luke wrote his record sixteen years later. The Christians did not at that time know any other Sabbath but the seventh day. The apostle remarks in his sermon that the prophets were read "every Sabbath day." ⁶² No one can misunderstand that the expression "every Sabbath day" here means every Saturday. There was at that time no other Sabbath in existence.

In Philippi, Macedonia, there was no synagogue, nor are any Jews mentioned in the record. But the believers met, nevertheless, on the Sabbath. "And *on the Sabbath* we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." ⁶³

It was the custom of Paul to preach the word of God on the Sabbath day. "And Paul, *as his manner was*, went in unto them, and *three Sabbath days* reasoned with them out of the Scriptures." ⁶⁴

In Corinth the apostle worked at his trade through the week, but on every Sabbath he preached the word of God. "And because he was of the same craft, he abode with them, and *wrought*: (for by their occupation they were tentmakers.) And he reasoned in the synagogue *every Sabbath*, and persuaded the Jews and the Greeks." ⁶⁵ Thus the apostle continued "a year and six months, teaching the word of God among them." ⁶⁶ This was twenty-three years after the resurrection of Christ.

By studying these testimonies carefully and prayerfully, we easily arrive at the conclusion that the apostles and the first Christians kept the Sabbath of the Lord holy, and

⁶¹ Acts 13 : 44, 42, 44.

⁶² Acts 17 : 2.

⁶³ Acts 13 : 27.

⁶⁴ Acts 18 : 3, 4.

⁶⁵ Acts 16 : 13.

⁶⁶ Verse 11.

that Sunday-keeping was something introduced at a later time ; and if our principal object in life is to follow Christ and his apostles, we will be disposed to follow them also in this respect by the grace of God, even though we may have to suffer for so doing.

Sabbath-keepers in Later Years.

We must not expect that the true faith will be exalted and honored in the world. When the world begins to exalt and support the church, we have the strongest evidence that the church has departed from the doctrine and example of Christ. We have already seen how the truth of God was set aside, and the commandments and fables of men were introduced in the place of it. The preaching of justification by faith was laid aside, and people tried to atone for their sins by all kinds of self-chosen works and torments. This nuisance went so far that the church, assisted by the civil law, tormented and killed all dissenters as far as possible.

If we are to seek the true faith and pure doctrine, it is evident that we must seek it among the persecuted, and not among the persecutors. It is certainly a mark of great blindness to look for the pure doctrine of Jesus Christ in the antichristian church, which was a choice instrument in the hand of the evil one. But the history of the true followers of Christ, or so-called heretics, is but little known. Therefore we can present but few facts about them.

History speaks, however, of Sabbath-keepers in different countries in all ages. During the twelfth to the sixteenth centuries they were found among the Cathari, Waldenses, and others. Of the Waldenses we read : —

“ They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and the commandments of God.” ⁶⁷

⁶⁷ Jones's “ Church History,” Vol. ii, chap. v, sec. 4.

A Roman Catholic author of the twelfth century says of the Cathari, the Arnoldistæ, and others, that they kept the Sabbath.⁶⁸

Mosheim writes of the Passagini in the twelfth century, that they "abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath."⁶⁹

In the eleventh century the pope found it necessary to condemn those who kept the Sabbath. "Gregory, of that name the seventh [about A. D. 1074], condemned those who taught it was not lawful to do work on the day of the Sabbath."⁷⁰

At this time there were also Sabbath-keepers in Constantinople. A monk named Nicetas, who was deemed one of the most learned men at the time in the East, published a work in which he shows that it was proper for a priest to marry, and that the Sabbath ought to be kept holy. In the year 1054 the pope sent three legates to Constantinople for the purpose of reuniting the Greek and Latin churches, and to refute the doctrine of Nicetas.⁷¹

In the sixteenth century history speaks of Sabbath-keepers in Bohemia. Erasmus writes of them :—

"Now we hear that among the Bohemians a new kind of Jews have arisen, called Sabbatarians."⁷²

In Russia we find at present not a few Sabbath-keepers. They are mentioned as far back in history as the year 1400. One author writes of a sect called "Selzen-evtschini" that they kept the Jewish Sabbath. He says

⁶⁸ "Ecclesiastical History of the Ancient Church of Piedmont," pp. 168, 169.

⁶⁹ "Ecclesiastical History," cent. 12, part ii, chap. v, sec. 14.

⁷⁰ Heylyn's "History of the Sabbath," part ii, chap. v, sec. 1.

⁷¹ Bower's "History of the Papacy," Vol. ii, p. 358; Andrews's "History of the Sabbath," p. 422.

⁷² Cox's "Sabbath Literature," Vol. ii, pp. 201, 202.

that they are very numerous in Russia, Poland, and Turkey.⁷³

Some of these Sabbath-keepers are spoken of in history as heretics, who have rejected Christ and the gospel, and accepted Moses and the ceremonial law; they are called Jews, and slandered in different ways. This is not to be wondered at when we know that this is exactly what many people do in our day. If the Sabbath-keepers believe ever so much in Christ, their opposers are determined to make out that they have forsaken the Lord, because they keep the seventh day, believing it to be the Sabbath of the Lord, while their opposers think it is the Jewish Sabbath.

Sabbath-keepers in Germany, England, and other Countries.

In the fifteenth and sixteenth centuries, history speaks of Sabbath-keepers in Germany and Holland. Some became martyrs on account of their faith. Others emigrated to America.⁷⁴ At the same time there were also Sabbath-keepers in France.⁷⁵

It was also in the sixteenth century that the Seventh-day Baptists began in England.⁷⁶ In the seventeenth century not a few learned men arose among them, and some of them became martyrs because of their faith. Among them was John James, a pious and zealous preacher and elder of a church in London. He was sentenced to be hung in the year 1661.

"At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spec-

⁷³ "The Present State of the Greek Church in Russia," Appendix, p. 273

⁷⁴ Maxson's "History of the Sabbath," p. 41.

⁷⁵ "Manual of the Seventh-day Baptists," p. 16.

⁷⁶ Maxson's "History of the Sabbath," p. 42.

tators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory.

"When he had ended, the executioner said, 'The Lord receive your soul;' to which Mr. James replied, 'I thank thee.' A friend observing to him, 'This is a happy day,' he answered, 'I bless God it is.' Then having thanked the sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit.' . . .

"After he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in White Chapel on a pole opposite to the alley in which his meeting-house stood."⁷⁷

It cost something in those days to obey the word of God. Yet some humble souls were found who were willing to sacrifice everything for Him who died on the cross for us. And such souls are even found in our time, for the Lord has always had a remnant on the earth who have feared his name.

Sabbath-keepers in Africa and Asia.

The Abyssinians lived in Central Africa. They accepted Christianity in the fourth century. They lived so far from Europe that they were free from the influence of the Catholics. In the seventeenth century they were compelled to acknowledge the superiority of the pope. But the Roman yoke was too heavy for them, and they succeeded in shaking it off after a terrible struggle. Since that time the gates of the Abyssinians have been closed to the fanaticism of Rome.⁷⁸ The history says:—

"They deny purgatory, and know nothing of confirmation and extreme unction; they condemn graven images; they keep both Saturday and Sunday."

"Their views of the Sabbath were stated by the ambassador of the king of Ethiopia, at the court of Lisbon, in the following words, explaining their abstinence from all labor on that day:—

"'Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of

⁷⁷ "Manual of the Seventh-day Baptists," pp. 21-23.

⁷⁸ Andrews's "History of the Sabbath," pp. 426-428.

holies, so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that, especially, since Christ came not to destroy the law, but to fulfill it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day.'

"The ambassador states their reason for first-day observance in these words:—

" 'We observe the Lord's day after the manner of all other Christians, in memory of Christ's resurrection.' " ⁷⁹

A distinguished clergyman who some years ago visited the British empire in India with the intention of becoming acquainted with the Christian Armenians in that country, gives the following interesting sketch of those ancient Christians:—

"The history of the Armenian Church is very interesting. Of all the Christians in Central Asia, they have preserved themselves most free from Mahometan and papal corruptions. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia, indeed, consented to a union which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship, to this day. 'It is marvelous,' said an intelligent traveler who was much among them, 'how the Armenian Christians have preserved their faith, equally against the vexatious oppressions of the Mahometans, their sovereigns, and against the persuasions of the Romish Church, which for more than two centuries has endeavored, by missionaries, priests, and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object, but all in vain.'

"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language to be a most faithful translation. La Cruze calls it the 'Queen of Versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. . . .

⁷⁹ *Ibid*, p. 427.

"The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, *on the seventh day*, and they have as many spires pointing to heaven among the Hindoos as we ourselves. Are such a people, then, entitled to no acknowledgment on our part, as fellow-Christians? Are they forever to be ranked by us with Jews, Mahometans, and Hindoos?"⁸⁰

Sabbath-keepers in America.

The first church of Sabbath-keepers in America was organized Dec. 23, 1671. The first Conference was organized in 1802. It consisted of 1130 members.⁸¹

During the years 1834-1844 the message of the coming of Christ being near was proclaimed extensively in America as well as in other countries. Many thousands were interested in the coming of Christ, and studied diligently the prophecies connected with this event. After the year 1844, their attention was called to the Bible doctrine of the Sabbath. In the course of a few years many embraced this doctrine. They were called Seventh-day Adventists.

The Testimony of Jesus Christ.

The righteousness of God is everlasting,⁸² and his commandments are everlasting. "All his commandments are sure. They stand fast for ever and ever," because they are "done in truth and uprightness."⁸³ And the testimony of Jesus is no less everlasting truth. One portion of the word of God is just as sure as the other. But each has its own office, its own work to do. The prophet declares that the remnant of the people of God in the last

⁸⁰ *Ibid.*, pp. 432, 433.

⁸¹ "History of Seventh-day Baptists' General Conference," pp. 15, 238.

⁸² Ps. 119 : 142.

⁸³ Ps. 111 : 7, 8.

days will "keep the commandments of God, and have the testimony of Jesus Christ."⁸⁴ In another place it is stated of the same people that they "keep the commandments of God, and the faith of Jesus."⁸⁵

God has joined these two together,—the commandments of God and the testimony of Jesus,—and no man can put them asunder. The word "and" in this place is a small word, but it is nevertheless a divine word. It forms a connecting link between the commandments of God and the testimony of Jesus which no one can break.

Just as the "commandments of God" contain the holy will of the great Law-giver, so the "testimony of Jesus" contains the gospel, or the joyful message of salvation from sin and death through Christ.

The apostles preached the testimony of Christ. "Even as the *testimony of Christ* was confirmed in [among] you : so that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ."⁸⁶ "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, *declaring unto you the testimony of God*. For I determined not to know any thing among you, save Jesus Christ, and him crucified."⁸⁷

The apostles were not ashamed of the testimony of Jesus, and they were willing to suffer afflictions for the sake of it. "Be not thou therefore ashamed of *the testimony of our Lord*, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God."⁸⁸

The beloved apostle testifies in the beginning of the book of Revelation that he "bare record of the word of God, and of the *testimony of Jesus Christ*."⁸⁹ The martyrs were slain for "the word of God, and for the *testimony*

⁸⁴ Rev 12 : 17.

⁸⁵ Rev. 14 : 12.

⁸⁶ 1 Cor. 1 : 6, 7.

⁸⁷ 1 Cor. 2 : 1, 2.

⁸⁸ 2 Tim. 1 : 8.

⁸⁹ Rev. 1 : 2.

which they held."⁹⁰ Many of those who have part in the first resurrection were beheaded for "*the witness of Jesus, and for the word of God.*"⁹¹

The testimony of Jesus includes "the Spirit of prophecy." When John fell down before the angel to worship him, he said unto him: "See thou do it not: I am thy fellow-servant, and of thy brethren that have *the testimony of Jesus*: worship God: for the testimony of Jesus is *the spirit of prophecy.*"⁹²

The Spirit of prophecy is the Spirit of Christ.⁹³ And he that has not the Spirit of Christ is none of his.⁹⁴ No man can truly say "that Jesus is the Lord, but by the Holy Ghost."⁹⁵ So this Holy Spirit works in every believer and grants a measure of spiritual gifts to every one, whether it be the gift of wisdom, or knowledge, or faith, or healing, or prophecy, or tongues. These gifts are all the work of the same Spirit, who divides to every man severally as he will.⁹⁶

Spiritual Gifts.

When Christ had ascended on high, he gave a fullness of his Spirit to his disciples according to his promise, "Ye shall be baptized with the Holy Ghost not many days hence."⁹⁷ On the day of Pentecost they were all filled with the Holy Ghost, and were enabled to speak in foreign tongues, and to perform "many wonders and signs."⁹⁸ The sick were healed, evil spirits were cast out, and the dead were raised.⁹⁹

There were also prophets in the early church. They predicted future events, and spoke in the church "to edification, and exhortation, and comfort."¹⁰⁰ These spiritual gifts proved to be a great help and blessing to the Chris-

⁹⁰ Rev. 6 : 9.

⁹¹ Rev. 20 : 4.

⁹² Rev. 19 : 10.

⁹³ 1 Peter 1 : 11.

⁹⁴ Rom. 8 : 9.

⁹⁵ 1 Cor. 12 : 3.

⁹⁶ 1 Cor. 12 : 7-11.

⁹⁷ Acts 1 : 5.

⁹⁸ Acts 2 : 4, 43.

⁹⁹ Acts 3 : 1-11 ; 5 : 12-16 ; 9 : 36-42 ; 19 : 11, 12.

¹⁰⁰ Acts 11 : 27, 30 ; 13 : 1, 2 ; 15 : 31, 32 ; 1 Cor. 14 : 3.

tians. They showed that a higher power assisted the Christians in their work, and this was a great help in the preaching of the gospel.

We find in history that these spiritual gifts continued among the Christians several hundred years after Christ, and they have no doubt been manifested more or less among believers all the time.

Of the Christians in the first century Mosheim says : —

“ Many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer and the imposition of hands, than they spoke languages which they had never known or learned before, foretold future events, healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power.” ¹⁰¹

Concerning miraculous gifts in the second century, Mosheim says : —

“ The miraculous gift of tongues began gradually to decrease. It appears at the same time, from unexceptionable testimonies, that the other extraordinary gifts with which the omnipotence and wisdom of the Most High had so richly endowed the rising church, were in several places continued during this century.” ¹⁰²

Of the Christians in the third century the same historian says : —

“ To this may also be added, the healing of diseases, and other miracles, which many Christians were yet enabled to perform by invoking the name of the divine Saviour.” ¹⁰³

We find also manifestations of spiritual gifts in our own time, although instances of this kind are less frequent, no doubt because there is less true faith. The Lord has placed in his church spiritual gifts, and the Scriptures contain no proof that the Lord would ever withdraw this blessing.

¹⁰¹ Mosheim's "Ecclesiastical History," book i, part i, chap. iv, sec. 9.

¹⁰² *Ibid.*, 2nd cent., part i, chap. i, sec. 8.

¹⁰³ *Ibid.*, 3rd cent., part i, chap. i, sec. 4.

The apostle says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues."¹⁰⁴ If God has placed these gifts in his church, then they belong there, and will be manifested where the necessary conditions are present and where the Lord sees that it can be done for the glory of his name and the salvation of precious souls.

The Scriptures also state plainly that these gifts should continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."¹⁰⁵ "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."¹⁰⁶ This shows plainly that the gift of prophecy and other spiritual gifts will not be done away until the perfect state comes. They shall continue until the kingdom of grace is exchanged for the kingdom of glory.

The Scriptures also teach that spiritual gifts should be revived in the church in the last days. The apostle says:—

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive *the early and latter rain*. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."¹⁰⁷

The early rain of the Spirit consisted in the fullness of spiritual gifts; the latter rain will evidently be the same. There will be a fullness of the Gentiles before the Lord comes just as much as there was a fullness of the Jews in the first church.¹⁰⁸ John says: "And of his fullness *have all we* received, and grace for grace."¹⁰⁹ The prophecy of

¹⁰⁴ 1 Cor. 12 : 28.

¹⁰⁵ Eph. 4 : 13.

¹⁰⁶ 1 Cor. 13 : 9, 10.

¹⁰⁷ James 5 : 7, 8.

¹⁰⁸ Rom. 11 : 25.

¹⁰⁹ John 1 : 16.

Joel, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy," was clearly fulfilled on the day of Pentecost. But the last days have not ended yet, and there is evidently more to follow ; consequently the apostle speaks of "the times of refreshing," which shall come from the presence of the Lord before the second coming of Christ."¹¹⁰

Among the Seventh-day Adventists there have been many cases of healing by prayer, but the most prominent gift among them is the gift of prophecy as manifested through Mrs. E. G. White. She has written so many books, and they have been so extensively circulated, that her name is known far and wide. As might be expected, this part of the work is often ridiculed and evil is spoken of it. Her labor as a public speaker and writer has done so much to mold the work of Seventh-day Adventists that it is but proper to mention it briefly in this connection. This we will do by quoting a few paragraphs from Elder J. N. Loughborough, who has been personally acquainted with Mrs. White and her work almost from the beginning.

"We are in a time when the tokens are abundant on every side that the day of the Lord is near at hand. We are in the period of time when a people were to arise who would keep all the commandments, and who would also 'have the testimony of Jesus,'¹¹¹ — the 'spirit of prophecy.'¹¹² What do we find? — That during the last forty-six years such a people have arisen, bearing just such a message, among whom the Spirit of prophecy has been manifested.

"Testing the gift, as manifested through Mrs. E. G. White, by the Bible rules, we have seen that it stands the test in every particular. There has not been found, from first to last, in all the writings of Mrs. White, a single line that gives the slightest license to sin, or that tolerates in the least degree any departure from the word of God. These writings have never placed themselves above the Bible, but they do constantly exhort to the most careful study

¹¹⁰ Acts 2 : 16, 17 ; 3 : 19, 20.

¹¹¹ Rev. 12 : 17.

¹¹² Rev. 19 : 10.

of the word of God, pointing to it as the highest standard by which our cases will be examined in the final judgment. In her writings Christ is exalted before us as the only pattern for us to follow. He is in the most vivid manner declared to be our only hope of victory here, our only refuge from the wrath to come, the only name and means through which we can be saved.

"In regard to Mrs. White and the nature of her work, the following is given, it being penned in 1877 by one who had known her, and who had studied her work for many years; and after about thirty-nine years¹¹³ of careful observation, I give my unqualified indorsement to every sentiment therein expressed:—

"As to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with her for eighteen years,—more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best of chances to know something of the life, character, and spirit of Brother and Sister White. As a minister, I have had to deal with all kinds of persons, and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance. I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are.'

"I have heard Sister White speak hundreds of times, have read all her testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible and from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to love the Scriptures, and to search them constantly.'

"The most bitter opponents of the visions of Sister White admit that she is a Christian. How they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They

¹¹³ This was written in 1892.

have to admit that much of her writings is excellent, and that whosoever would live out all she says would be a good Christian, sure of heaven. This is passing strange, if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind.'

"As we look at the message by which the commandments of God and the faith of Jesus are being proclaimed to the world,—a message with which is connected this manifestation of the gift of prophecy, with its counsels, instructions, and reproof,—we see it has made a sure and steady advance from its very beginning to the present time. Heeding the Lord's counsels through that gift, moving forward in the Lord's strength, the message has encircled the earth, and is fast making its way to 'every nation, and kindred, and tongue, and people.'"¹¹⁴

¹¹⁴ "Rise and Progress," pp. 388-392.



CHAPTER II.

PROPHECY OF PAPAL ROME.

IN the prophecy about the great red dragon, pagan Rome is the first persecuting power mentioned. Then the prophet speaks of other persecuting powers clear to the end of the world. In the following chapter the prophet goes back to describe the two last-named powers more definitely. They are presented by two symbols,— the first and the second beasts. The first has seven heads and ten horns, the second only one head and two horns.

These powers are the enemies of the people of God. Christ and his angels oppose them. The people of God must also take a firm stand against them. The victory is sure to them if the weapons of their warfare are spiritual, and not carnal. They can overcome Satan and all his host "by the blood of the Lamb, and by the word of their testimony."¹ The word of their testimony is the word of God; therefore it is of the greatest importance to become acquainted with the word of God, and to believe and obey it. Then we can wield it with advantage as the two-edged sword of the Spirit against every foe.

The first beast is described by the prophet as follows : —

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion : and *the dragon gave him his power, and his seat, and great authority.*"²

¹ Rev. 12 : 11.

² Rev. 13 : 1, 2.

Pagan Rome Gives Its Throne to Papal Rome.

The first beast rises up out of the sea. The sea represents the nations from which this terrible power comes forth.³ That the first beast is a symbol of the papal power cannot be misunderstood, since the dragon, or pagan Rome, gave him his seat. The seat, or throne, of pagan Rome was in the city of Rome, and nothing is more clearly brought out in history than that the papacy ascended the throne which was left vacant by the Roman emperors. And the papal power has retained its seat on this throne not simply for a short period, but for more than thirteen hundred years.

As early as the fourth century, the power and reputation of the bishops would be in accordance with the greatness of the city which they superintended. Thus the bishop of Rome had greater honor and power than the rest because he lived in the chief city. Of this the late Elder J. H. Waggoner says :—

“Now, inasmuch as the bishops were possessed of power and dignity according to the rank of the city over which they presided, as Bower says, especial dignity and the primacy were given to the bishop of Rome, because it was the imperial city. And every step in the transformation of the pagan empire into the papal empire proves that the higher honor conferred upon the bishop of Rome was not because of any supposed primacy of Peter, or of any other apostle, but solely because of the imperial rank of the city.”⁴

The Council of Chalcedon endeavored to confer prerogatives on the bishop of Constantinople, but the imperial commissioner decided the question thus :—

“From the whole discussion, and from what has been brought forward on either side, we acknowledge that the primacy over all and the most prominent rank are to continue with the archbishop of old Rome.”⁵

³ Rev. 17 : 15.

⁴ “From Eden to Eden,” p. 135.

⁵ Schaff's “Church History,” vol. ii, p. 281.

Pope Sylvester said that Constantine retired to Greece in order to leave Italy for the pope, and it is evident that in moving to the East he left the field open for the bishop of Rome. Of this a writer says very consistently : —

“ It is most certain that if the emperors had continued to reside at Rome, its bishops never would have usurped the supremacy.”⁶

Constantine conferred great privileges upon the bishop of Rome. Justinian extended these privileges still farther, insomuch that the pope was exalted above all magistrates. Thus the church was exalted above the civil government. The emperor called the pope “the head of all the holy churches,” and he was very properly called “the highest Christian magistrate.”

In 533 Justinian wrote a very flattering letter to the pope, wherein among other things he said : —

“ We cannot suffer that anything that relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your Holiness, who art the head of all the holy churches ; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.”⁷

These and many other declarations would have been powerless if they had not been supported by force. But as we have already seen, Justinian sent an army to Italy, and by this means every hindrance standing in the way of the supremacy of the pope was removed. In 538 the Ostrogoths, the last temporal power that stood in the way of the pope, were driven from Rome, and afterward entirely destroyed. In this way the pope became supreme.

Thus the dragon, or pagan Rome, gave his throne and great power to the beast, or papal Rome.

⁶ “ A Concise History of the Papal Supremacy,” Dublin, 1810.

⁷ “ Annals of Baronius,” Antwerp edition, 1584.

A Prophecy Apparently not Very Likely to be Fulfilled.

In the twelfth chapter the prophet speaks of several events which were in the past when he wrote. He evidently does this in order to make the prophetic chain complete. In Revelation 13 he speaks only of future events. The prediction presented in the second verse is very remarkable, because in his day it seemed impossible that it could ever be fulfilled. It was just as unlikely as it would be in our day if some one predicted that Russia after some time should give its power and throne to some unknown power yet to appear.

Who would suppose that Rome, the fourth terrible beast or kingdom, with its iron teeth and nails of brass, devouring, breaking in pieces, and stamping down the residue of all the former kingdoms, would ever act thus? Who would anticipate that the greatest and most cruel kingdom of all the kingdoms on the earth, having waded through blood to usurp the throne of universal empire, of its own accord would give its power and throne to another power? Yet this prophecy, the fulfillment of which seemed so impossible, was literally fulfilled. Is not this strong evidence that the Holy Scriptures are indeed what they claim to be, the word of God?

Of this prophecy Bishop Newton says:—

“There can be no doubt that this beast represents the Roman kingdom, because so far all authors, both old and new, both papal and Protestant, agree. It remains only to be decided whether it represents the imperial or papal Rome, and this is, as we have already seen, easily determined.”

“When the dragon failed to reinstitute the old pagan idol worship, he resigned his power to the beast, and thus he introduced a new kind of idolatry which only in name differed from the old, while it was the same in nature. The worship of angels and saints was introduced in the place of the old heathen gods and semi-gods.”⁸

⁸ Newton's “Exposition” of Revelation 13.

Harmonies Between the Testimonies of Daniel and John.

The beast with seven heads and ten horns rose up out of the sea. The sea or waters are in prophecy a symbol of peoples and nations.⁹ Kingdoms are made up of different nations and tongues. In some respects this beast, or kingdom, resembled the leopard, the bear, and the lion, or Grecia, Persia, and Babylon. It had seven heads or forms of government, of which the papal power was the seventh. It also had ten horns representing the ten divisions of the Roman kingdom.

At the time when it is introduced in prophecy the crowns are no longer on the heads, but on the horns. This shows that this beast represents Rome in its divided state, consequently after the fifth century.

That the first beast in Revelation 13 denotes the same power as the little horn in Daniel 7 is very clear. Just as the little horn had "a mouth speaking great things, and should "speak great things against the Most High,"¹⁰ so likewise there was given to the beast "a mouth speaking great things and blasphemies."¹¹ And just as the little horn should retain this power "a time and times and the dividing of time,"¹² so likewise it was given to the beast "to continue forty and two months."¹³ These two symbols must denote one and the same power because they did the same work in the same country at the same time, and their characteristics were the same.

The Deadly Wound.

The head which was wounded to death, and whose deadly wound was healed,¹⁴ can be none other than the papal head, because the other forms of government did not appear again. But the papal power was overthrown by France in 1798, as we have already seen. At that time it

⁹ Rev. 17 : 15.

¹⁰ Dan. 7 : 8, 25.

¹¹ Rev. 13 : 5.

¹² Dan. 7 : 25.

¹³ Rev. 13 : 5.

¹⁴ Rev. 13 : 3.

lost all its power, both temporal and ecclesiastical, and the pope died as a prisoner in a foreign country. Afterward the papal power was restored, but the temporal power was weakened until the pope in 1870 lost the last remnant of the papal states (the territory in Italy over which the popes had reigned for many centuries). A deadly wound is a wound which threatens to cause death, and if it is healed, it generally makes the patient a cripple for life.

This is in perfect harmony with the fate of the papacy. He who had led thousands into captivity did himself go into captivity. The power that had destroyed millions of believers with the sword was itself destroyed with the sword.¹⁵ The papal power regained its temporal possessions for a little while, but in the course of seventy years it lost all. As a temporal ruler, the pope is certainly a cripple. His temporal authority is confined within the limits of the Vatican and its "garden." Yet this is by no means the end of the history of his power; for the Bible shows that the papacy will be restored to great power in the last days before the coming of the Lord. Whether the pope will be a temporal monarch again I do not know, but I would not be surprised at all if such an event were brought about. The Bible says that "his deadly wound was healed: and all the world wondered after the beast."¹⁶ We now see before our eyes how fast this is being fulfilled.

Blasphemy Against God.

In the brief description given by the prophet, of the beast with seven heads and ten horns, he three times calls attention to the fact that the beast should be a blaspheming power. Upon his heads the beast had "the name of blasphemy,"¹⁷ "and there was given unto him a mouth speaking great things and blasphemies."¹⁸ And he opened

¹⁵ Rev. 13 : 10.

¹⁷ Rev. 13 : 1.

¹⁶ Rev. 13 : 3.

¹⁸ Rev. 13 : 5.

his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."¹⁹ This is not only fulfilled by all the blasphemous words spoken by the papacy, but it is also evidently fulfilled when the pope presents himself as God and receives divine worship.

The little horn of Daniel 7, the first beast of Revelation 13, and the "man of sin" spoken of by Paul in 2 Thess. 2 : 3, 4, are evidently one and the same power.

The apostle says : —

"Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple of God, shewing himself that he is God." ²⁰

The temple of God wherein it is possible for a human being to sit is the church of Christ. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are." ²¹ No one can doubt that there was a Christian church in Rome in the days of the apostles, and that it became one of the largest and most prominent churches among the first Christians. Neither can it be doubted that the throne of the papal power has been in the city of Rome these many centuries, and that the church in which it ruled was to all outward appearance a continuation of the Roman Christian church. Is there any reason why the pope or papal power is not the "man of sin," the "son of perdition," spoken of by the apostle ?

¹⁹ Rev. 13 : 6.

²⁰ 2 Thess. 2 : 3, 4.

²¹ 1 Cor. 3 : 16, 17.

CHAPTER III.

THE UNITED STATES IN THE LIGHT OF PROPHECY.

THE next object that was seen by the prophet in vision was another beast coming up out of the earth. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."¹

A New Nation.

The Scriptures declare plainly that beasts in prophecy are symbols of kings or kingdoms. "These great beasts, which are four, are four kings, which shall arise out of the earth."² "The fourth beast shall be *the fourth kingdom* upon earth, which shall be diverse from all kingdoms."³ The symbol of the ram introduced in Daniel 8, he explains to be the "kings of Media and Persia," and the rough goat as a symbol of Grecia.⁴

We have also seen that the dragon in Revelation 12 is a symbol of pagan Rome, and the first beast in Revelation 13 a symbol of the papal power. But if the lion, the bear, the leopard, and the fourth beast in Daniel 7, the ram and the he goat in Daniel 8, the dragon in Revelation 12, and the first beast in Revelation 13, all denote kingdoms, or ruling powers, we can come to no other reasonable conclusion than that the second beast in Revelation 13 also must denote a kingdom or government. Let us then, in our explanation of this prophecy, adopt this rule: that beasts, when used as prophetic symbols, denote kingdoms;

¹ Rev. 13 : 11.

² Verse 23.

³ Dan. 7 : 17.

⁴ Dan. 8 : 20, 21.

then we have a definite and sure starting point and foundation for our explanation.

"I beheld another beast coming up out of the earth." This is just as though the prophet had said, I beheld another nation or power coming up out of the earth. Now a nation has at least four parts: (1) A ruler or government; (2) Laws by which to govern; (3) A people that is governed; and (4) A country in which the people live. Another beast or nation must therefore be another power or government which reigns over another people. It cannot be Rome or any part of Rome, because Rome was the first beast, and this is the second, and both reign contemporarily.

We believe that the second beast is a symbol of the United States of North America. That this is a proper application of this symbol is seen from the fact that all the characteristics mentioned by the prophet meet in this government and in no other, and this is the main subject for our consideration in this chapter.

Characteristics of the New Nation.

1. *A new nation with a new government.*—The United States is evidently another power or country, for they have another government reigning according to other laws over another people in another country.

2. *This government arose after the first.*—The two-horned beast arose *after* the first beast, otherwise it could not be called another beast coming up after the first beast had received its deadly wound in 1798. The United States has been "coming up" later than the papacy. They were "coming up" in 1798, for the independence of the United States was declared July 4th, 1776, when the thirteen States having previously been English colonies were united into one nation. This agrees perfectly with the description of the prophet.

3. *The new nation came up quietly.*—The manner in which this nation came up is different from that of all preceding nations. “And I beheld another beast *coming up out of the earth.*”⁵ Most of the beasts previously mentioned came up from the sea. This was the case with the four great beasts of Daniel 7, and the first beast of Revelation 13. They were built up by war on the ruins of other kingdoms or nations. That was not the case with this new nation. The United States did not overturn any civilized kingdom existing previously, neither did it obtain its riches and power by violence or pillage. It came up quietly, just like a plant growing up out of the earth by which it is nourished. July 4, 1776, the United States declared its independence, having at that time about three million inhabitants. In 1890 it consisted of forty-four States and seven territories, with an area of 3,576,504 square miles, and 62,622,250 inhabitants. This does not include Alaska or the reservations of the Indians.⁶

Peaceful and Rapid Development.

The *Dublin Nation* (Ireland) said, about the year 1850:—

“In the East there is arising a colossal centaur called the ‘Russian empire.’ With a civilized head and front, it has the sinews of a huge barbaric body. There, one man’s brain moves 70,000,000. There, all the traditions of the people are of aggression and conquest in the West. There, but two ranks are distinguishable,—serfs and soldiers. There, the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

“In the West, an opposing and still more wonderful American empire is emerging. We islanders have no conception of the extraordinary events, which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms [England, Ireland, and Scotland], France, and Italy put together, have been quietly, and in almost ‘matter-of-course’ fashion, annexed to the Union.

⁵ Rev. 13 : 11.

⁶ Potter’s Advanced Geography.

“ Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the Federation. No standing army was raised, no national debt was sunk, no great exertion was made, but there they are. And the last mail brings news of three more great States about to be joined to the thirty,— Minnesota in the Northwest, Deseret in the Southwest, and California on the shores of the Pacific. These three States will cover an area equal to one-half of the European continent.”

When we consider that this nation a little over a hundred years ago numbered only three million people, but now sixty-three million, with an area of about four million square miles, we have before us one of the most striking instances of national growth in extent and population that can be found in history.

And with regard to industry, the growth of the United States is no less wonderful. In 1793 no cotton mills were to be found in this country. In 1890 there were more than one thousand, and they produced about seven million bales of cotton. In 1830 the first section of steam railroad was opened—the Baltimore and Ohio—to a distance of twenty-three miles. In 1890 there were more than 152,689 miles of railroad in operation. In 1840 the telegraph was invented. In 1890, 254,110 miles of telegraph were in use.

In 1890 the States produced 2,112,000,000 bushels of corn, 490,000,000 bushels of wheat, 751,000,000 bushels of oats, 63,000,000 bushels of barley, 28,000,000 bushels of rye, 12,000,000 bushels of buckwheat, 202,000,000 of potatoes, 46,000,000 tons of hay,⁷ 38,000,000 cattle, 48,000,000 swine, and 36,000,000 sheep. The annual production of coal has been 80,000,000 tons, petroleum, 28,000,000 barrels, iron 4,000,000 tons. In twenty years California and a few other States have produced one thousand million dollar's worth of gold.

⁷ Potter's Advanced Geography.



George Washington.



Abraham Lincoln.

The United States has more than three hundred colleges and fifteen thousand newspapers. In 1775 there were only fifty post-offices, and Dr. Franklin, the post-master-general, could visit them all with his own horse and buggy. Now there are more than thirty-three thousand post-offices, and the length of the post-routes aggregates 256,000 miles,⁸ while four railroad lines connect the Atlantic with the Pacific Ocean.

A Youthful Power with a Mild Government.

4. *The new kingdom should in some particulars resemble a lamb.*—This characteristic points very plainly to the United States. “And he had two horns like a lamb, and he spake as a dragon.”⁹ A lamb is a young and gentle animal. This kingdom, then, should be a young kingdom with a mild government, and this is true of the United States. No such thing can be said of Russia, or China, or any other great power in the world. Neither can it be applied to any of the kingdoms previously spoken of by the prophets.

The two horns may have reference to the two principles which have been most prominent in the Constitution of this government; to wit, civil and religious liberty. The men who founded the republic declared that they would found a church without a pope, and a state without a king, and these two, the state and the church, have been so kind and gentle that millions of people from other countries have come to the United States to enjoy greater liberty and happiness.

Yet this power was not always to be mild. It should at last follow in the footsteps of its predecessors, and become a persecuting power like the dragon. The prophet says of the two-horned beast that “he spake as a dragon.”

⁸ “Thoughts on Daniel and the Revelation.” p. 560.

⁹ Rev. 13 : 11.

A government speaks by its laws. According to this prophecy we may expect persecution even in this free republic, which for so many years has been a refuge for the persecuted.

A Republic.

5. *The United States is a republic.*—This characteristic cannot easily be misunderstood. We notice that the beast with two horns has no crowns on its horns, while the dragon had crowns on his seven heads, and the first beast had crowns on his ten horns. This points very plainly to a republic. This is farther seen from the fourteenth verse, where we read of the second beast, that it said "to them that dwell on the earth that *they should make an image*"¹⁰ to the first beast. The word *gē*, translated "earth," also means land. The image to the first beast is made by certain laws which are issued. This government will say to those who dwell in their land that they must vote for an amendment to the Constitution which will bring about the desired results. The government desiring the subjects of their land to make an image, or to vote for such laws as will bring it about, shows plainly that the government here spoken of is a republic.

A Gathering Place for Believers.

6. *This country is a gathering place for the children of God of all denominations.*—This is a point which must not be overlooked. The United States is a nation where the children of God in the last days have been gathered more than in any other nation on earth. For this, if for no other reason, it ought to be spoken of in the prophetic word.

Babylon, Persia, Grecia, and Rome are spoken of in the prophecy because the people of God, when these kingdoms were in their highest power, were under their supremacy,

¹⁰ Rev. 13 : 14.

and were closely connected with them. There are other great kingdoms in the world whereof the prophecy does not speak, such as Japan or China, because the people of God have been but little connected with them. But every one can see that in our days the United States is foremost in gospel work, and all kinds of missionary undertakings. It is the great center from which the light in our days shines forth.

The New Power Honors the Papacy.

7. *The papal power finds its best support and help in the United States.*—The second beast “exerciseth all the power of the first beast before him,” and makes his subjects “worship the first beast, whose deadly wound was healed.”¹¹ This shows that the first beast is a distinct and separate power at the same time the second beast reigns with great power, and does this before him, or, as it is rendered in the Danish translation, “before his face.” It can truthfully be said that the original signifies “in his presence.” The first beast looks upon the things going on in the dominion of the second beast. The pope is an interested spectator of the scenes transacted in the free republic of the United States.

How clearly this part of the prophecy is being fulfilled! The papal church has turned its eyes to the United States. Having in a great degree lost its influence in Europe, it has gained that much greater influence and power in America; and it is through the influence of America that the papal church will finally regain its former glory, and cause all the world to wonder after the first beast.¹² The Catholics have for many years been favored in America, and the Protestants try to unite with them in many things.

In 1888 there was a remarkable instance of the great esteem in which the papacy was held by the United States

¹¹ Rev. 13 : 12.

¹² Rev. 13 : 3.

government, and this esteem has greatly increased since that time. It was the jubilee of the pope, and gifts without number came from all Catholic countries to the pope. President Cleveland also sent a gift to the pope, and it was carried to him by an ambassage of American citizens. They addressed the pope in the name of the American president and the American people as follows:—

“We bring an offering to your Holiness from the ruler over sixty million free men, and we pray your Holiness to accept this offering from a free and independent people.”

At the close of their address they said:—

“We pray you therefore, most gracious father, to bless this courageous young republic which has done so great things in a single century. Bless the country discovered by your holy subject, Christopher Columbus. Bless the wise and courageous president of the United States. And as we kneel before you, we pray your Holiness to bless us and our people with your apostolic blessing.”

This was read in Latin to the pope. Most of the ambassadors were Protestants. When the pope heard the address, he wondered greatly.¹³

The prophet said that the second beast should cause those that dwell in his land to worship the first beast. This was literally fulfilled when the representatives of the people, in the name of the ruler and the people, knelt before the pope and asked for his apostolic blessing. Yet this is only a beginning, as we soon shall see. Things have developed wonderfully fast in the same direction the last six years. Who would have thought that this free republic, founded by Protestants, would ever fall so low that it would thus flatter the power which of all powers has shown most intolerance and tyranny. The prophet thought of it, and wrote of it eighteen hundred years ago.

¹³ Telegram from Rome to *London Times* and *New York Tribune*, Feb. 2, 1888.

But he could not have done this unless the Spirit of God had revealed it to him.

Yet this is only an introduction to a terrible drama. This young, courageous republic will at last be so intimately connected with the beast and animated by the spirit of the dragon that no man can buy or sell save he who will honor the beast, and that every one who refuses to worship the image of the beast shall be condemned to death.¹⁴ Further on we shall see how far the people have gone with this wicked work.

Great Wonders.

8. *He performs great wonders.*—“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”¹⁵ These wonders and miracles shall be a means to deceive the people who dwell in the land.

This may in a great measure be applicable to the Spiritualists, who in 1848 began to act their part of this drama in America, and have prospered so well that they now number more than ten million adherents. If any one should think that the Spiritualists have but little influence, he needs only to be reminded of the fact that the principal doctrine of the Spiritualists is that the dead may hold communion with the living, and that this is believed by the great majority of both Catholics and Protestants, although the Bible says plainly of the dead that they “know not anything, . . . neither have they any more a portion forever *in anything that is done under the sun.*”¹⁶ There must be a resurrection before the dead can come to the living. Lazarus could not go to the living unless he was raised from the dead, for the Saviour says plainly, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”¹⁷ What-

¹⁴ Rev. 13 : 15-17.

¹⁶ Eccl. 9 : 5. 6.

¹⁵ Verse 13.

¹⁷ Luke 16 : 31.

ever be the condition of the dead, the great fact and truth remains that they can have no communion with the living without a resurrection, and the general resurrection will not take place before the last day.¹⁸

The Spiritualists have done great wonders, but we may expect to see still greater. •At last they will make fire come down from heaven in the sight of men.¹⁹

The three persecuting powers represented in Revelation 13, by the dragon, the ten-horned, and the two-horned beast, are called the dragon, the beast, and the *false prophet* in Rev. 16 : 13. When the sixth plague is poured out, three unclean spirits proceed from these three powers, and they are said to be "the spirits of devils, working miracles." They deceive the people by their miracles, and gather the kings of the earth and of the whole world to the battle of that great day of God Almighty.²⁰ The adherents of paganism, Catholicism, and corrupt Protestantism sink into so complete moral darkness and corruption, when the people of God are separated from them, that they are entirely controlled by the evil spirits; and the outcome of this is that last terrible war in which all the kings of the earth take part.

Then there will be active employment for the many millions that are trained for war and the mighty steel-clad men-of-war, the monitors, and the torpedoes. Then will be seen the fearful effect of the giant guns and murderous weapons. They will perform their deadly work of destroying the unhappy millions of earth until human blood flows in streams.²¹ The mingled bodies of the slain shall lie "at that day from one end of the earth even unto the other end of the earth," and there will be none to lament and bury them.²² Then shall the fowls of heaven eat the flesh of kings and mighty men, "the flesh of all men, both free and bond, both small and great."²³

¹⁸ John 6 : 39, 40, 54.

²¹ Rev. 14 : 20.

¹⁹ Rev. 13 : 13.

²² Jer. 25 : 33

²⁰ Verse 14

²³ Rev. 19 : 18.

These are plain statements from the word of God, and they will be plainly and literally fulfilled. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." ²⁴

In this final destruction special punishment comes upon special classes of people. The first beast and the second beast, or the false prophet that wrought miracles before the first beast, and deceived them that receive the mark of the beast and them that worship his image, are both cast alive into the lake of fire burning with brimstone. ²⁵

The second beast with the two horns, and the false prophet are evidently symbols of the same power. The work of this power the apostle calls "the working of Satan with all power, and signs, and lying wonders." ²⁶ Those who do not believe or love the truth of God will be carried away by the strong delusions of this last deception, and will perish. May we heed the blessed call of the gospel, and realize that God has chosen us to salvation "through sanctification of the Spirit and belief of the truth," that we may at last obtain the glory of our Lord Jesus Christ. ²⁷

The Image of the Beast.

9. *He causes an image to the papal power to be made.* — The prophet testifies of the second beast that he should cause an image to the first beast to be made, "saying to them that dwell in the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." ²⁸

Wherever we find the expression "the beast" in Rev. 13: 11-16, it has reference to the first beast, while the other beast with two horns like a lamb is referred to by the

²⁴ Rev. 16: 15.

²⁵ Rev. 19: 20.

²⁶ 2 Thess. 2: 9.

²⁷ 2 Thess. 2: 13, 14.

²⁸ Rev. 13: 14, 15.

pronoun "he." "He spake as a dragon ;" "he exerciseth all the power of the first beast before him ;" "he doeth great wonders ;" he "deceiveth them that dwell on the earth ;" "he had power to give life unto the image of the beast ;" "he causeth all . . . to receive a mark," which is the mark of the first beast.

The image of the beast is something that looks like it. It is a living likeness of the living beast. The first beast was not a state church, a church sustained and governed by the state, but it was a union of the Catholic Church and the states of Europe, in which the church governed the states to further its own wicked ends. Rome does not claim for the pope simply some power and influence, but it claims that he is the supreme pontiff, that his power is the highest power on earth, that he is in the place of God. Consequently this living image or likeness of the papacy will not simply be a state church like the church of England or Germany, but it will be a church or churches that will control the government of the United States of America ; and the beast and his living likeness in America will be very closely connected together, for it is the image of the first beast which the second beast causes to be worshiped under pain of death, and it is the mark of the first beast which he enforces.

Then the second beast will speak as a dragon. It will look more like pagan Rome than like a free republic, more like papal Rome than like a Protestant country. The law will become more and more oppressive. Whosoever refuses to worship the beast and his image will lose all rights as a citizen. Then it will be very precious to obey the commandments of God and hold fast the faith of Jesus, instead of yielding to the laws of men and human ordinances.⁸⁹ When these things come to pass, the coming of the Lord will be very near. "Be ye therefore ready also :

⁸⁹ The present state of the image will be spoken of in another chapter.

for the Son of man cometh at an hour when ye think not." ³⁰ That day will come as a snare on all them that dwell on the earth. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." ³¹

Let us ask God to give us and teach us the patience of the saints. Then in that dark and fearful hour we may claim this blessed promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." ³²

The Mark of the Beast.

10. *He will try to make all receive a religious mark.*— "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." ³³

The mark which the two-horned beast will try to enforce and cause every one to receive in his forehead or hand, and without which no one can buy or sell, is the mark of the first beast. This must be something which according to the word of God distinguishes the first beast, and which this power also points to as a sign of its authority. At the same time the Lord warns the people against receiving this mark, as well as against the worship of the beast and his image:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." ³⁴

³⁰ Luke 12 : 40.

³¹ Luke 21 : 36.

³² Rev. 3 : 10.

³³ Rev. 13 : 16, 17.

³⁴ Rev. 14 : 9, 10.

This shows that those who believe the truth of God and receive the last message of mercy will not receive the mark, either in their foreheads or in their hands, how much soever men may threaten them. They fear God more than men.

The mark which is pointed out in the word of God, and which the papal power itself points to as the greatest proof of its authority, we have already considered in Part III, Chapter VI, in the paragraph headed "Attempt to Change Times and Laws." It is plainly shown that the papal power has tried to change the Sabbath from the seventh to the first day of the week. In a Catholic work called "The Christian Sabbath," printed first in Cardinal Gibbons's organ, the *Catholic Mirror*, it is said that the Protestants of the world "have rejected the day named for his worship by God, and assumed, in apparent contradiction of his commandment, a day for his worship never once referred to for that purpose in the pages of that sacred volume."³⁵

The Catholic Church claims that God has given it the right to change the Sabbath, and they say that the power of the church must be great since it can do so great things. The Protestants have received the custom of Sunday-keeping from the Catholics, and having once adopted this custom, they cling to it. But we do not understand that any one receives the mark in the sense spoken of in Rev. 13 : 16 until it is enforced by the second beast, for this is the power which causes all who will yield to its commandment to receive the mark in their foreheads or hands.

Receiving the mark in the forehead may have reference to those who receive it understandingly, while the great majority simply follow the stream and do not care to examine the question.

It is also evident that the third angel's message which warns against worshiping the beast and receiving his mark,

³⁵ "Rome's Challenge," p. 5.

must be proclaimed in order that those who wish to be informed may understand the matter and choose the way of life. They will fear God and give glory to him. They will worship the Creator who made heaven and earth, in preference to all human powers.³⁶ They will obey God rather than men.

The Number of the Beast.

In his closing remarks on this prophetic symbol the prophet speaks of the number of the beast. He says: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six."³⁷ In the seventeenth verse he says that it is "the number of his name." The name which the pope wears on his tiara, or crown, is VICARIOVS FILII DEI, which means the vicar of the Son of God. Roman letters have numerical value, which may be seen on a watch or clock. X stands for 10, V for 5, I for 1; likewise on old inscriptions we find that C stands for 100, L for fifty, and D for 500. In the name or title of the pope we find two V's = 10, six I's = 6, C = 100, L = 50, D = 500. When these figures are added, they make exactly 666. The rest of the letters in this name have no numerical value.

Some spell the word "vicar" in the title of the pope, *vicarious* instead of *vicarious*. The reason for this is that "V" originally was used both for "V" and "U."³⁸

We have now seen that the first beast is a symbol of the papacy, and the second beast is a symbol of the United States of America. The image is the likeness of the first beast, springing into existence and obtaining life, as the churches get so much influence over the government that it becomes a willing tool in their hands to advance their plans. The mark, or Sunday-keeping, is the sign of the

³⁶ Rev. 14: 7.

³⁷ Rev. 13: 18.

³⁸ Nordisk Conversations Lexicon, art. 5; Universal Knowledge, art. 5.

power of the first beast, and is enforced by the second beast, by the request of the churches. The name and number of the beast is VICARIOVS FILII DEI, or 666.

Ten Distinguishing Features.

To close this chain of evidence, a brief review of the ten distinguishing features spoken of in this chapter is here presented. They show very plainly that the beast with two horns spoken of in Revelation 13 is a symbol of the United States of America. The predictions of the prophet and the testimonies of history are placed side by side, so as to make the characteristics appear more distinctly.

Predictions of the Prophet.

1. "And I beheld *another* *beast* coming up out of the earth." ³⁹

2. The prophet presents the second beast coming up at the time when the first beast is about to "go into captivity." ⁴⁰

3. The first beast rose up out of the sea, but the second beast was seen "coming up out of the earth." ⁴¹

4. "And he had two horns *like a lamb.*" ⁴²

5. The dragon and the first beast had crowns, but the second beast has none.

6. The prophet speaks principally of those countries where the people of God gather.

7. "And he exerciseth all the power of the first beast before him, and causeth the earth and

Testimonies of History.

1. The United States of America is a new nation with a new government.

2. This nation arose after the first beast or papal power. It was developed as an independent nation just prior to 1798.

3. The new nation came up quietly. It developed in a peaceful manner from resources in its own territory.

4. The new nation resembled a lamb. It was young, and had a mild government.

5. The United States is a republic. It is not governed by a crowned head, hence cannot be a "*kingdom.*"

6. This country is a gathering place for the children of God of all denominations.

7. The papal power has found its best help, and has gained most influence in the United

³⁹ Rev. 13 : 11.

⁴¹ Verse 11.

⁴⁰ Rev. 13 : 10, 11.

⁴² Verse 11.

them which dwell therein to *worship the first beast*, whose deadly wound was healed."⁴³

8. "And he doeth great wonders," "and deceiveth them that dwell on the earth by the means of those miracles."⁴⁴

9. The second beast should say to his subjects that "they should make an image to the beast, which had the wound by a sword, and did live."⁴⁵

10. The second beast "causeth all . . . to receive a mark in their right hand, or in their foreheads."⁴⁶

States. The Protestant as well as the Catholic representatives of America knelt before the pope in Rome at the time of the last jubilee, and asked him in the name of the people to bless the president and people of the United States with his apostolic blessing. And now the pope has established his official representative in the capital of the United States.

8. The Spiritualists have done great wonders. They have gained more than ten million adherents since 1848, which is in itself a great wonder.

9. The United States government has already yielded to the demand of the churches in a measure. It has decided that this is a Christian nation, and it has fairly started on the path of religious legislation in favor of the churches; while the churches are working with great zeal and diligence to make the government take new and stronger measures in this direction.

10. The authorities in most of the States are zealous for Sunday-keeping, and Congress has decided that Sunday is the Christian Sabbath, and has favored Sunday-keeping by law, contrary to the Constitution of the United States, which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."⁴⁷

⁴³ Rev. 13 : 12.

⁴⁶ Rev. 13 : 16.

⁴⁴ Rev. 13 : 13, 14.

⁴⁷ Constitution, First Amendment.

⁴⁵ Rev. 13 : 14.

The churches are now working hard, and have brought a bill into the House to secure such an amendment to the Constitution as will give the government the right to legislate freely on religion.⁴⁸ The features, or characteristics, here presented are, no doubt, sufficient to show that the United States of America is symbolized by the two-horned beast.

The clouds of persecution are evidently gathering about us. Quite a number of humble believers in Christ have already suffered because they have obeyed the commandments of God. We know not how soon the storm will break loose in all its force. It is of the greatest importance to us to watch and pray, and to be diligent students in the school of Christ. Let us not be deceived by the flattery and pleasures of the world, nor by a religion "having a form of godliness, but denying the power thereof."⁴⁹

We wrestle not against flesh and blood alone, but "against spiritual wickedness in high places." How important, therefore, the kind exhortation of the apostle: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all [margin], to stand."⁵⁰

Have you, dear reader, thought soberly of this matter? Do you know on which side you stand in this controversy?

⁴⁸ This will be presented more definitely in another chapter.

⁴⁹ 2 Tim. 3 : 5.

⁵⁰ Eph. 6 : 13.

CHAPTER - IV.

THE HUNDRED AND FORTY-FOUR THOUSAND ON MOUNT ZION.

AS soon as the prophet has presented the persecuting power and plainly pointed out its work, he presents those who are persecuted. And just as he has given us some distinct features of the persecuting power, whereby we are enabled to know it when it appears on the stage of action, so he likewise points out some plain characteristics whereby we may know the true worshipers of God.

Characteristics of the Worshipers of God.

“And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, *having his Father's name written in their foreheads*. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they *which were not defiled with women ; for they are virgins*. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And *in their mouth was found no guile* : for they are without fault before the throne of God.”¹

These verses evidently belong to the same subject as Rev. 13 : 11–18. They speak of those who are persecuted by the second beast, and who overcome him by the blood of the Lamb and by the word of their testimony. This

¹ Rev. 14 : 1–5.

shows that there will be at last many thousands of believers who will obey the message of God and refuse to receive the mark of the beast.

The Seal of the Living God.

That the hundred and forty-four thousand have the Father's name written in their foreheads shows that they have chosen to keep the commandments of God instead of receiving the mark of the beast.²

The same company of a hundred and forty-four thousand saints is also spoken of in Rev. 7 : 2-8. The first verse speaks of the angels of God as superintending the events that are going on in the world. In his wonderful providence God so directs the course of events that the work which he wants to carry on among his children on earth shall not be stayed by the oppressing powers. To this work belongs the sealing of the servants of God.

"And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."³

When the hundred and forty-four thousand stand on mount Zion, they have the "Father's name written *in their foreheads*," and they are sealed with the "seal of the living God" "*in their foreheads*."⁴ This shows that the seal of God contains the Father's name.

Circumcision was a sign and a seal of the righteousness which Abraham had by faith.⁵ The believing Corinthians were a seal, or sign, of Paul's apostleship.⁶ To depart from iniquity is a seal, or sign, of the firm foundation of God.⁷ Ezekiel describes how the angel of God sets a mark, or sign on the foreheads of God's children that they may

² Rev. 14 : 11, 12.

³ Rev. 7 : 2, 3.

⁴ Rev. 14 : 1 ; 7 : 2, 3.

⁵ Rom. 4 : 11.

⁶ 1 Cor. 9 : 2.

⁷ 2 Tim. 2 : 19.

not be destroyed with the wicked.⁸ So likewise the angel of Rev. 7:2, places the mark, or seal, of the living God upon his servants. This shows plainly that the Father's name or the seal of God is a sign, or mark, by which the servants of God are distinguished, and it is a sign, or mark, of the authority of God, just as the mark of the beast, or papal power, is a sign of its authority. And just as Christ points out his mark, or sign, in his word, and wants his followers to accept it, so the antichristian power points out the sign, or mark, of its authority and wants all men to accept it.⁹

A seal is used in connection with a law demanding obedience.¹⁰ Thus it was anciently, and thus it is still. The authority of a document of law is proved by its seal. So likewise the law of God has a seal; and the Father's name is in the seal.

The prophet Isaiah, speaking of the gospel time, says: "Bind up the testimony, seal the law among my disciples."¹¹ The gospel has been mixed with human traditions, but those who wait upon the Lord will again proclaim it in its purity. The seal of the law has been set aside, but will appear again in its original form when Jesus "will magnify the law and make it honorable."¹² The Lord will graciously write his law in the hearts of his children under the new covenant.¹³ Then they will "call the Sabbath a delight, the holy of the Lord."¹⁴

The Law of God Contains His Seal.

The above considerations show that the seal of God is found in connection with his law, and that the seal of God

⁸ Eze. 9 : 4-6.

⁹ If any one should doubt this, please obtain a small pamphlet called "Rome's Challenge," and read it. That will settle the question. Address, Review & Herald, Battle Creek, Mich.

¹⁰ 1 Kings 21 : 8 ; Esther 8 : 8.

¹¹ Isa 8 : 16

¹² Isa. 42 : 21.

¹³ Heb. 8 : 10.

¹⁴ Isa. 58 : 13.

is that part of the law which contains his name and proves the authority of the law. The ten commandments are the only law which God has written with his own finger and spoken with his own voice.¹⁵ They contain a brief summary of our duties to God and our fellow-men. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."¹⁶ Jesus testifies of the law of God that he did not come to destroy it, and that "it is easier for heaven and earth to pass, than for one tittle of the law to fail."¹⁷

The decalogue was written on two tables of stone. At the end of the first table we find the fourth commandment, which ordains that men shall keep holy the seventh day because it is the Sabbath of the Lord our God. The great foundation of this commandment is the work of the Creator in the beginning, and this is indeed a firm foundation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."¹⁸

This is the only commandment in the decalogue which makes known the authority of the lawgiver. Here is his name and title: Creator of heaven and earth. The words "Lord" and "God" are also found in the other commandments; but they do not point out which Lord they have reference to, neither do they say anything about the foundation of his authority. There are "gods many, and lords many,"¹⁹ but the fourth commandment states plainly which Lord we are to worship. It is the God who made heaven and earth, and who made us and gives us life, with all its blessings. He has indeed the right to make known his holy will and to require obedience.

¹⁵ Ex. 31 : 18 ; 32 : 16 ; Deut. 5 : 22.

¹⁷ Luke 16 : 17 ; Matt. 5 : 18.

¹⁹ 1 Cor. 8 : 5.

¹⁶ Eccl. 12 : 13.

¹⁸ Ex. 20 : 11.

Thus we see that the Sabbath is the seal, or sign, which shows the authority of God's law. And it is an everlasting sign to the children of God to show that they are the true worshipers of the living God. It is given to men as a memorial of God and his wonderful work, and as a means of perpetuating the knowledge that he is their God, and that he does sanctify them. The Lord has ordained a memorial of his wonderful works.²⁰ He says : "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."²¹ "And hallow my Sabbaths ; and they shall be a sign between me and you, that ye may know that I am the Lord your God."²²

The Sabbath cannot be a sign between God and unbelievers, Jews or Gentiles, that they know God, and that he sanctifies them. This can only be applied to believers, for they are the only ones that are sanctified. This shows further that the great and primary object of the Sabbath cannot be that man should rest. And as far as rest is concerned, one day may be just as good as another. But the first object of the Sabbath of the Lord, the seventh day of the week, on which God rested at creation, and which he then sanctified and blessed, is to preserve the knowledge of the true God, that men may know that he is God and there is none beside him, and that he is their Creator and Lord who sanctifies them.

And just as much as the Father is Creator, the Son is also Creator, because all things were made by him.²³ And just as much as his creative power in the beginning brought forth the heavens and the earth, so his creative power also makes us new creatures in Christ Jesus.²⁴ Our Creator is our Saviour. The same God who commanded the light to shine out of darkness on the first day at creation has also

²⁰ Ps. 111 : 4.²¹ Eze. 20 : 12, 20.²² Verse 20.²³ Col. 1 : 16.²⁴ 2 Cor. 5 : 17 ; Gal. 6 : 15.

"shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." ²⁵

To simply rest from labor on the seventh day or any other day is not true Sabbath-keeping, and never can be. To keep the Sabbath of the Lord, the soul must rest in God by faith in Christ. He alone who learns meekness and humility of Christ and finds rest in him can keep the rest, or Sabbath, of the Lord. But he that finds rest in Christ finds rest by faith in his atoning sacrifice; he finds rest in his teaching and in following his example. He delights in following Christ in all things. But Christ did not keep any other weekly Sabbath except his own Sabbath and his Father's Sabbath on which he rested, having created all things in six days. When the Sabbath of the Lord is kept by faith in Christ, it is indeed a sweet memorial of the creation in the beginning, and of the new creation in our hearts which was brought about by the same almighty power and love. And it is also a pledge of the eternal life in the kingdom of glory; for the Spirit of God has written the Sabbath in our hearts, and by the Holy Spirit of God we are sealed until the day of redemption.²⁶

Most Christians look upon this matter in the same light. They look upon Sabbath-keeping as a sign of a Christian. It is not easy for a believer to get hold of the idea that a person who cares for no Sabbath at all can be a Christian. Most people think that Sunday is the Sabbath, and they look upon Sunday-keeping as a sign that people serve the Lord. Thus far we agree, and look upon Sabbath-keeping as a sign of a religious person. The question then turns upon which day or sign we will accept, —the sign of God and his dear Son Jesus Christ, who made the heavens and the earth and rested on the seventh day, or the sign of the papal power, the first-day Sabbath, which it claims as a mark of its great power and authority.

²⁵ 2 Cor. 4 : 6.

²⁶ Eph. 4 : 30.

The name of God was found in the sanctuary in the ark on the tables of stone in the fourth commandment. "But at the place which the Lord thy God shall choose *to place his name in*, there thou shalt sacrifice the pass-over."²⁷ This shows plainly that the name of God was connected with his law and holy Sabbath. The Father's name and the seal of the living God is a mark or sign of the people of God in the last days, just as the name and mark of the beast is a sign of those who worship the anti-christian power symbolically represented by the beast in Rev. 13 : 1-10.

The final sealing of the people of God is finished when the ministration of Jesus in the heavenly sanctuary ceases. Now the work is preparatory ; then it is finished. He that is unjust then will always be unjust, and he that is holy then will always be holy.²⁸ Then Jesus will come quickly, with the immortal reward.²⁹

Other Characteristics of the Hundred and Forty-four Thousand.

"*These are they which were not defiled with women.*"³⁰
—Those defiled women from which they have turned away are described in Rev. 17 : 5. They are the corrupt and fallen churches who exchange the teaching and commandments of God for the doctrines and commandments of men.

*They "follow the Lamb whithersoever he goeth."*³¹
—They choose rather to go with Christ through tribulation and suffering than to have all the carnal pleasures the world can give. They "are redeemed from the earth."³² They do not go down to the realms of death, but they are changed in a moment, in the twinkling of an eye, at the last trump, when Christ appears, and this mortal shall put on immortality.³³ They are "redeemed from among men,

²⁷ Deut. 16 : 6.

²⁸ Rev. 22 : 11.

²⁹ Verse 12.

³⁰ Rev. 14 : 4.

³¹ Verse 4.

³² Verse 3.

³³ 1 Thess. 4 : 16, 17 ; 1 Cor. 15 : 51-53.

being the firstfruits unto God and to the Lamb.'³⁴—Christ saves them from the seven last plagues, and from all the unbelievers who persecute them and try to root them out of the earth.

*"In their mouth was found no guile."*³⁵ They reject all falsehood, and accept and proclaim the truth of God. They are the same as the hundred and forty-four thousand sealed with the seal of God in the last days. They are numbered with the tribes of Israel, because they are the true Israel of God.³⁶ Their voice sounds from heaven as the voice of many waters, and as the voice of a great thunder, as they sing the new song before the throne, and play on their heavenly harps.³⁷ How blessed to be numbered with them,—to gain the eternal victory! Let us believe and obey the word of God, and willingly suffer with Christ.

An Important Matter.

It is a matter of no little consequence whether we are enlightened about these things or not. When the Lord speaks, the heavens hear, and the earth ought to give ear to his word. The Lord warns his people in the last days, and invites them to "follow the Lamb whithersoever he goeth." He who despises this invitation despises God and his word, and the Lord will not let him go unpunished.

Noah warned the people who lived in his day, and those who did not believe his preaching perished in the flood. Jonah warned the people of Nineveh. They repented, and their city was delivered from destruction. Jesus warned Jerusalem. He tried often to gather her children together even as a hen gathers her chickens under her wings; but they despised his warnings. Their city and temple were destroyed. A great multitude of them perished most miserably, and the rest were scattered among

³⁴ Rev. 14 : 4.

³⁶ Rev. 7.

³⁵ Rev. 14 : 5.

³⁷ Rev. 14 : 1-3.

all the nations of the earth. Their fate is a wonderful testimony to the righteous judgment of God, and to the truthfulness of his word.

How shall we escape if we neglect so great salvation? No message has ever been proclaimed since the fall of man which has been of greater importance than the message of the soon-coming of Christ. No event has ever taken place to which greater attention has been and will be given in earth and heaven than this. When the King of kings and Lord of lords comes in his divine majesty, with all the holy angels, this event will fill the mind of every person. Every human being will be filled with joy or with terror.

A Warning Message for All.

Did not God enlighten his children and warn them of the flood, of the Babylonian captivity, of the destruction of Jerusalem, and of other less important events? and will he not also enlighten and warn them of the destruction of the whole earth and the beginning of the eternal kingdom?—Yes; he cannot fail to do this. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.”³⁸

The gospel of the kingdom of Christ also contains the last message of mercy. But from what source can this message come, except from the sure word of prophecy, which has been wonderfully confirmed since Christ was on the earth; and we do well to take heed unto it as unto a light that shines in a dark place, until the eternal day dawns before the longing hearts and eyes of the children of God.³⁹

Let us then give heed to the warnings which the prophetic word so plainly presents before us, and flee from the dangers against which it so earnestly warns, lest we fall into the snares of the wicked one. Let us give heed

³⁸ Matt. 24 : 14.

³⁹ 2 Peter 1 : 19.

to the commandments of God and the faith of Jesus, knowing that in this we have a shield which can quench all the fiery darts of the wicked, a safe refuge from all danger. Let us search the word of God so diligently that we may know what it teaches, and be able to distinguish between the eternal words of God and the fables of men, between the laws of God and the laws of men.

It often brings trouble and difficulty to obey God in this world, but it brings an eternal weight of glory in the world to come. It will be an easy matter to receive the mark of the beast, for to do this we need only to follow the multitude in the broad road to destruction. But there will be much earnest thought and prayer before we are sealed with the seal of the living God. And when the warfare is ended and the victory won, it will be blessed to have the Father's name in the forehead, and to sing the new song before the throne of God.

Seek the Lord now while he may be found ; call upon him while he is near, for our God will abundantly pardon every soul who turns to him.⁴⁰ Study the word of God diligently ; speak often with your Saviour in secret ; follow his example as far as he gives you grace. Then you can meet him with joy when he comes in the clouds of heaven to take you to the glorious mansions where he has prepared an eternal home for you.

⁴⁰ Isa. 55 : 6, 7.

CHAPTER V.

THE LAST MESSAGE OF MERCY.

THE last message of mercy contained in the three angels' messages is found in Rev. 14:6-13. They are proclaimed just before the second coming of Christ on the great white cloud to reap the harvest of the earth.¹ The three angels may have reference to heavenly angels appointed by the Lord to superintend this work. They will arrange matters so that this message will be proclaimed by men on earth just as the gospel from the beginning has been proclaimed by men under the supervision of angels.

The First Angel's Message.

The first angel had "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."² This angel proclaims with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."³

Fear not men, but fear God. Do not give glory to yourself or to other men, but give all the glory to God. Men have been praised and admired altogether too much. This will not do if we are to be saved. We are living in a solemn time. The hour of God's judgment *is come*. Do not worship idols, neither money nor human science, but worship the great Creator, who by his almighty power and word has made all things. His divine word alone can

¹ Rev. 14:14, 15.

² Verse 6.

³ Verse 7.

renew your heart. Then let the incorruptible seed of the word of God be implanted in your soul, that you may prepare for the coming of our dear Saviour.

The first message was proclaimed during the years 1840 to 1844, not only in America, but also in Europe, by many preachers of different denominations. Since that time it has been preached in connection with the second and third messages, and the three together have become as a three-fold cord which cannot easily be broken.

The last message is the last part of the everlasting gospel, and it must be preached to all the inhabitants of the earth. All nations and people must hear it. It is not a different gospel from the one preached by Paul. It is still the joyful news of salvation through faith in our crucified and risen Redeemer. And he who does not preach justification by faith in Christ and a continual life of faith in him does not preach the last message at all, however much he may say of the beast and his image.

Neither is the death and resurrection of Christ to be mentioned only occasionally. The life and death of Christ are to be the main subjects of every discourse in the preaching of the last message, whether this preaching is done in public or in the family by the fireside. Christ is our hope and glory. There is no other name under heaven whereby we can be saved. Let us lift him up, the risen Redeemer. Let him indeed be the bright and shining morning star to our waiting hearts. Let the message prepare our souls for the coming and kingdom of our blessed Lord. Then we may give glory to God through our Lord and Saviour Jesus Christ.

The additional element in this message is that the hour of God's judgment *is come*, and this great fact is made clear by pointing to the fulfillment of the prophetic word.

To fear God and give glory to him because the hour of his judgment is come is the principal subject of the last

message of mercy when it is proclaimed under the supervision of the second and third angels, as well as under the first. All the difference is that in the second angel's message the proclamation of the fall of Babylon is added ; and in the third angel's message is an additional, most solemn warning, pointing to the terrible judgment of God that will come upon those who worship the beast and his image instead of worshiping him who made heaven and earth, and giving glory to him.

The third message also brings to view the people who keep the commandments of God and the faith of Jesus. "Here is the patience of the saints : here are they that keep the commandments of God and the faith of Jesus."⁴ The existence of this people is the result of the everlasting gospel which is preached, and will be preached, in the remotest parts of the earth.

The gospel of Christ can never be preached so as to bring salvation unless people understand the holy will of God, and are convinced of sin. Only those who truly see their sins will truly seek salvation in Christ. Consequently the preaching of the law belongs to the preaching of the everlasting gospel. No one can fear God without keeping his commandments. No one can give God glory, and at the same time set aside his holy will. As we have already seen, the Sabbath of the Lord is the sign and memorial of his creative works and power, and it is a sign between God and those whom he sanctifies, that they know him and acknowledge him as the only true God. And just as the Sabbath comes from, and belongs to, the almighty Creator who "made heaven and earth, the sea, and all that in them is, and rested on the seventh day,"⁵ so likewise the everlasting gospel, which is to be preached in the judgment hour, comes from Him who "made heaven, and earth, and the sea, and the fountains of waters."⁶ From

⁴ Rev. 14 : 12.

⁵ Ex. 20 : 11.

⁶ Rev. 14 : 7.

this it follows necessarily that those who receive the message "keep the commandments of God and the faith of Jesus."

All this shows plainly that the three messages united together make one message, and that this is the last message of mercy which is proclaimed before the glorious revelation of Jesus Christ.

Preaching of the First Message before 1845.

The first message should be a proclamation of the everlasting gospel, with the additional announcement, "Fear God, and give glory to him, for the hour of his judgment is come."⁷ The everlasting gospel is the same gospel that Paul preached, because there is only one true gospel.⁸ But Paul did not say that the hour of God's judgment was come, and if he had said that, it would not have been true. Paul pointed to the judgment as a future event. When he stood before Felix, "he reasoned of righteousness, temperance, and judgment to come."⁹ But now the investigative judgment being in session, it is right and proper to preach that the hour of God's judgment *is come*.

If we have studied the prophecies of Daniel and John, we know that we are living in the last days, and that it is time to preach the last message of mercy. The prophecies of the 2300 days¹⁰ and of Daniel 7 show that we are living in the time when the judgment is set. The Ancient of Days is seated on his throne, and many thousands of holy angels are standing before him; the judgment is set, and the books are opened.¹¹ After that, the antichristian power is destroyed, and Christ is revealed in glory.¹²

It is interesting to notice how far the first message was proclaimed during the ten years previous to 1845. An English author, Mourant Brock, thus remarks:—

⁷ Rev. 14 : 7.

⁸ Gal. 1 : 8, 9.

⁹ Acts 24 : 25.

¹⁰ Dan. 8 : 14.

¹¹ Dan. 7 : 5, 10.

¹² Dan. 7 : 11-13.

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' while in this country, about seven hundred of the Church of England are raising the same cry."¹³

In the "Voice of the Church," by D. T. Taylor, we read the following:—

"In Würtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek Church, residing on the shores of the Baltic,—a very pious people of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures,'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part, among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine has been received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans."¹⁴

"Mr. Fox, a Scottish missionary to the Telooquo people, was a believer in Christ's soon coming. James McGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it in South Africa at the missionary stations there. David N. Lord informs us that a large portion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialians; and Joseph Wolf, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores

¹³ "Advent Tracts," Vol. II, p. 135.

¹⁴ "The Three Messages," p. 30.

of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabeans; to pashas, sheiks, shahs, the kings of Orangatsh and Bokhara, the queen of Greece, etc.; and of his extraordinary labors the *Investigator* says, 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.' " ¹⁵

Preaching of the First Message in Sweden.

The message of God's judgment and the soon coming of Christ was probably proclaimed in a more wonderful manner in Sweden than in any other country. In some places where the clergy tried to prevent the preaching of the advent truth, it pleased the Lord to send the message through children. They were under age, and were permitted to speak unmolested. This preaching was called "the crying voices." It continued about nine months. Then the authorities tried to make out that this work was caused by a kind of disease among the children, and some of them were taken to the hospitals. But the children did not cease preaching. They continued as long as God was pleased to use them as witnesses.

"The movement began in the fall of 1842, and continued through the winter of 1843. An eye witness, speaking of the work accomplished through these children, says:—

"The weather was providentially very favorable that winter. There was little snow, but the marshes, lakes, and rivers were frozen over so that they could be used as a high-road, and the people went in masses to the places where the child-preachers were, who were mostly poor cottagers.

¹⁵ "Wolf's Message to Bokhara," pp. 343, 344.

“‘ A little girl began preaching but a few miles from the place where I lived, and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage, it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does.

“‘ The people flocked together, till the house was surrounded by a great number. When the last had arrived, her manner changed entirely, both in boldness and movement, clearly indicating that she was moved by an invisible power, and not by her own natural gifts.

“‘ When she commenced speaking, her voice also changed. She said, “Fear God, and give glory to him; for the hour of his judgment is come.” She reprovèd sins, such as drinking, theft, adultery, swearing, and backbiting, and also reprovèd church-goers for attending church with worldly business in view, instead of listening to God’s word and conforming their lives to it.

“‘ Her voice and words were impressive. Many were weeping and sighing. They were told that time was given them to repent, but they must do it immediately, and not put it off.

“‘ We went home with stricken and trembling hearts. I felt that I must take my Bible, which I thought I had carefully studied, and search it yet deeper. I could hardly work the following week. My thoughts were constantly running to God’s word, and the sharp reproofs and expositions I had heard from that little girl, who probably had not even learned to read.

“‘ A great awakening commenced among the people. Many drunkards became sober men; thieves returned stolen property, and confessed their sins; forgiveness was asked for wrongs done. A work was accomplished such as no preacher with learning and great talent could have effected.’

“A girl who resided in Ljung Parish continued also to preach as long as the first angel’s message was proclaimed. When that ceased, she was imbued with the spirit of prayer, and often went out into the woods and other solitary places, and there earnestly besought the Lord to have mercy on the fallen race of humanity. She was very quiet and reserved, and showed by her Christian walk and conversation that she loved the Saviour, and was trying to live in obedience to God’s holy requirements.”¹⁶

¹⁶ “Historical Sketches,” pp. 205, 206.

Many other children preached in the same way, and there was a great revival in Sweden. The fruits of this movement were so good that even the State Church at last acknowledged it to be the work of God. This movement is known in Sweden and Norway by the name of the "Crying Voices." A few years ago some Lutheran periodicals in Norway spoke of the good work which was then accomplished.

When Jesus healed the blind and the lame in the temple, the children cried and said, "Hosanna to the son of David." Then the chief priests and scribes were sore displeased. But Jesus said to them, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"¹⁷ In Jerusalem the children helped to proclaim the first coming of Christ; in Sweden they helped to proclaim his second coming.

The Second Angel's Message.

The second message is given very briefly in this connection. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."¹⁸ The prophet here speaks of the fallen churches under the symbol of a great city. This symbolical Babylon is more fully given in Revelation 17. There has been a great "falling away," not only in the Catholic Church, but also in the Protestant churches. Many of them have fallen so low that they love the world more than Christ. They did not like the message which told them that the coming of Christ was near, and exhorted them to get ready to meet the bridegroom. About fifty thousand persons left the Protestant churches in America when they heard this message. The Spirit of God wrought a strong desire in their hearts to get ready to meet their King and Saviour.

¹⁷ Matt. 21 : 14-16.

¹⁸ Rev. 14 : 8.

But their brethren who did not believe the message would not tolerate them in their midst. Then they proclaimed with great power that Babylon was fallen, "that the friendship of the world is enmity with God," and that the Scriptures called the fallen churches "adulterers and adulteresses."¹⁹ This message was proclaimed in America in 1844; but it should afterward be proclaimed with great power in connection with the third angel, and the earth should be lightened with its glory.²⁰

Babylon.

The word "Babylon," or "Babel," means confusion. It originated with the city and tower which the people after the flood tried to build in the land of Shinar. They wanted to get a great name, and to avoid being scattered abroad on the earth. But their work only helped to bring about the very result which they thus tried to avoid. The Lord confounded their language, and scattered them abroad upon the face of all the earth. Therefore, the name of the city was called Babel, that is, confusion.²¹ So we see that the name "Babel," or "Babylon," is a very fitting appellation for the worldly and popular churches, with their many hundred different sects and contradictory doctrines.

Every church that has left the spiritual fellowship of Christ and his truth, and has become a "friend of the world," so that the life of Christ is no longer manifested in it, has become "the enemy of God."²² Whenever a church is trying to please the world instead of loving God and obeying his holy commandments, it is presented in the Bible under the symbol of a harlot.²³

Babylon the great is called "the mother of harlots and abominations of the earth."²⁴ Under the pouring out

¹⁹ James 4 : 4.

²⁰ Rev. 18 : 1, 2.

²¹ Gen. 11 : 2-9.

²² James 4 : 4.

²³ Ezra 16 : 34-36 ; Rev. 17 : 1-5.

²⁴ Rev. 17 : 5.

of the last plagues, the symbolical city, Babylon, is represented in three parts, and each part is punished according to its works.²⁶ The great "falling away" which the apostle predicted²⁶ appeared first as one great Catholic Church. In the eleventh century it was divided into two parts, the Roman Catholic and the Greek Catholic Church. The principal difference between these two great worldly churches is, that the Greek Church held only to the errors found in the church before its division, while the Roman Church has added many errors since that time. Besides this, the Roman Church has been more zealous in persecuting dissenters, while the Greek Church only in later years has taken hold of this wicked work, and is manifesting its intolerant spirit by a most cruel persecution of dissenters in almost all parts of the great Russian empire. It appears, however, that in spite of this, the religion of Jesus Christ is making wonderful progress among the unhappy millions who are the subjects of one of the most barbaric governments on earth.

In the sixteenth century another great division took place, giving existence to the third part of Babylon. If the Protestant churches had been built on the foundation of the prophets and apostles where Christ himself is the head corner, then it would not be proper to speak of them as a part of the great Babylon. But whole cities and states were transformed into Protestants by the power of man, and thus the third part of the great division formed a Protestant union with the world and nations, and continued to commit fornication with the kings of the earth.²⁷

The Protestants persecuted and murdered the Catholics and each other. Many fearful instances of this are recorded in history after the time of the Reformation in Germany and England and other countries. The State

²⁶ Rev. 16 : 19.

²⁸ 2 Thess. 2 : 3.

²⁷ Rev. 18 : 3.

Church of England persecuted and tormented the English dissenters until they sought refuge in America. And as soon as they got established, and obtained political power in America, they could not refrain from hanging the Quakers, and imprisoning and whipping the Baptists. Do you say, I cannot see any Christian religion in this? — Well, neither can I. If we want to find the Christian religion, we must look for it among the persecuted, not among the persecutors.

In Babylon, human power and honor is seated on the throne. Its ecclesiastical officers lean on the arm of the law, and are called “Reverend,” and “Doctors of Divinity.” This was not the case with the apostles, and has never been among the true followers of Christ. Peter was not called “Right Reverend Archbishop Peter,” or “His Holiness, Pope Peter, the Great,” but simply Simon Peter, the servant of Jesus Christ. Paul was not called “Reverend Bishop Paul, D. D.,” but “our beloved Brother Paul.”²⁸ The apostles did not hang anybody, neither did they get the civil authorities to do it. They whipped no one, and prosecuted no one before the courts, because they differed from them in their faith and practice, or for any other reason.

Jesus rules by love. Love is the principal element in the kingdom of grace, and the best sign of true Christianity.²⁹ “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”³⁰ The most popular churches in America are very zealous in our time to enforce some of their doctrines and practices by the help of the civil law. This is the plainest proof that they have fallen from the fundamental principles of Christianity, and have become a part of Babylon.

²⁸ 2 Pet. 3 : 15.

²⁹ Mark 12 : 30, 31.

³⁰ Rom. 13 : 10.

The Fall of Babylon.

The message in Rev. 18 : 1-4 is the same as the second angel's message in Rev. 14 : 8. They are both preached among men on earth, for God has committed to his servants on earth to preach the gospel.³¹ But the Lord sends his angels to show his servants the things which must come to pass, in order that they may make them known to their fellow-men.³² These two messages both announce the same fact : "Babylon is fallen, is fallen, that great city," and both give the same reason for the fall : "Because she made all nations drink of the wine of the wrath of her fornication." This proves clearly that they are one and the same message.

Why, then, is this message spoken of in two places ? — Rev. 14 : 8 speaks of the beginning of the message, while Rev. 18 : 1-4 shows how it closes. The first text does not mention that it is proclaimed "with a strong voice," but this is stated in chapter 18 : 2. This shows that it is preached in the beginning in a smaller circle, with less power. It begins as a local message ; but before probation closes, and the seven plagues are poured out, it is proclaimed "mightily with a strong voice," and the earth is lightened with its glory.³³

The fall of Babylon is not the destruction of the city of Babylon or Rome, for the message to the people of God to come out of Babylon is preached in connection with the announcement of her fall, and the fall has taken place before they are exhorted to leave her. They flee from Babylon that they may not "be partakers of her sins," and not receive her plagues. Consequently Babylon continues to commit those sins after the people of God have left her, and her plagues or judgments are at that time still in the future. This is good evidence that the fall of Babylon and her judgments are two different things.

³¹ Mark 16 : 15.

³² Rev. 1 : 1, 2.

³³ Rev. 18 : 1, 2.

The fall of Babylon can have no reference to the loss of civil power, neither in the Roman Church nor any other church, for the cause of her fall is said to be, "She made all nations drink of the wine of the wrath of her fornication."³⁴ The wine represents her false doctrine. The introduction of pagan doctrines was the very means whereby the Roman Church obtained its power. It never has been, and never can be, the cause of this organization's losing civil power. Besides, there is no propriety in exhorting the people of God to leave a church because it loses its temporal power. On the contrary, they are exhorted to leave the churches when they grasp for civil power.

The fall of Babylon can mean only one thing, and that is the falling away of the church from Christ. When the second message was first preached, it was true that the great Catholic Church had fallen, both the Roman and the Greek Catholic. But this message was then a local message, and had special reference to the third and last division of Babylon—the Protestant daughters. Later on, the second message is preached in connection with the third, and proclaimed with great power. Then the Lord causes great light to shine from heaven through the message, and this light is disseminated, not only in one, but in all three divisions, of Babylon. As Catholics and Protestants together reject this light, they separate themselves still farther from God. And as the people of God leave her, and Babylon more and more becomes the haunt of evil spirits, the message becomes more fearfully significant, "Babylon the great is fallen, is fallen."

Causes of the Fall.

The causes of the fall of Babylon are plainly mentioned in Rev. 18 : 3 : "For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the

³⁴ Rev. 14 : 8.

³⁵ Rev. 18 : 2, 4.

earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

The three reasons here given why Babylon has lost her power are such that they can in no wise cause any loss of temporal power. In fact, every one of them is of such a nature that it would necessarily help to augment her temporal power, but they must indeed be the means of destroying her spiritual power. This shows again that her fall is a moral fall, a falling away from the truth and love of God.

"The wine of the wrath of her fornication" is evidently the false doctrines which have been spread among all nations. Instead of preaching the divine truths of the Bible, the fallen churches have preached the commandments of men and human wisdom. Thus they reject God and his truth, and he has rejected them. But at the same time God has a people in these churches; to them he says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."³⁶

The second thing which is mentioned as a cause of Babylon's fall is that "the kings of the earth have committed fornication with her." Protestants and Catholics have been and are united with the kings and governments of the earth, and use the civil power as far as possible to enforce their doctrines and confirm their authority. Our Saviour never asked the civil government to enforce his doctrine or confirm his authority, because his kingdom was not of this world. In this respect all three divisions of the great Babylon have greatly departed from the Lord. They have gained civil power, but lost the power and Spirit of God.

"The merchants of the earth are waxed rich through the abundance of her delicacies."³⁷ This is the third rea-

³⁶ Rev. 18 : 4.

³⁷ Rev. 18 : 3.

son of the fall of Babylon, and the last one mentioned in this connection. The popular churches are given to pleasure and vanity. They try to make a great show, and to glitter with earthly tinsel before their fellow-mortals. This has done much toward increasing the riches of the merchants. And by this means the churches have not lost any temporal power. It is, on the contrary, a great help to increase their influence and power in worldly matters. It wins for them the friendship of the world, while they become the enemies of God.

Our Saviour did not make any show with splendid clothing and magnificent churches. He was poor and a stranger on earth. All his apostles followed in his steps, and all true Christians have at all times tried to follow him.

It is not thus in Babylon. Primitive Christianity is too odd and old to be allowed a place in the modern popular churches. With them Christianity is something to be performed very much after the fashion of a theater. Certain actors are appointed, and each has his part to play. At set times the performance is exhibited, and the spectators called in. That which has troubled the youngest daughter of the great Babylon most in later years, is that the spectators are becoming too few. For this reason she makes strenuous efforts to get the civil power to interpose. Many are now entertaining bright hopes that when the church succeeds by law in closing the Sunday saloons and theaters, stopping the Sunday trains, and Sunday papers, and Sunday excursions, and Sunday shaving, and Sunday work, and every other element which does not move in the direction of the church on Sunday, then they will have gained a wonderful victory, and will be far on the way toward their temporal millennium. Can any one tell what all this has to do with Christ, and his doctrine and life?

Let every one who really wants eternal life turn away from all connection with such proceedings; turn away

from popular fables, to the plain teachings of the word of God ; turn away from the friendship of the world to follow Christ, to learn every day in the school of him who was meek and lowly of heart. Then shall you find rest to your souls, and eternal rest in the kingdom of God when Jesus comes.

The Third Angel's Message.

After the first and second, comes the third angel's message, ³⁸ in connection with the statement of the glorious revelation of Christ as he comes to judgment.³⁹

The prophet says : —

“ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.” ⁴⁰

This is indeed the last message of mercy, for with that the time of probation closes, and the executive judgment is ushered in. It warns against the worship of the beast and his image and against receiving his mark, and threatens those who do this with the wrath of God. He says that they “ shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” ⁴¹

This is the most terrible punishment mentioned in the Bible. It no doubt embraces the second death. Yet chapters 15 and 16 seem to indicate that the seven last plagues are more especially mentioned because those who gain the victory over the beast and his image avoid these

³⁸ Rev. 14 : 9-13.

⁴⁰ Rev. 14 : 9, 10.

³⁹ Verses 14-20.

⁴¹ Rev. 14 : 10, 11.

plagues,⁴² and the plagues fall on those who have the mark of the beast.⁴³

The third angel's message has been preached since 1846 in most civilized countries of the earth before many nations and tongues.⁴⁴ No message has been preached more definitely than this. It is at present being proclaimed in America, Europe, Asia, Africa, Australia, and the islands of the Pacific Ocean. This message warns against three things: (1) the worship of the beast; (2) the worship of his image; (3) the reception of the mark of the beast.

Nothing is more plainly shown than the fact that the beast is a symbol of the papal power. This power, with its falling away and corrupt worship, is plainly presented in this book. None need misunderstand that it is the power called "the man of sin" against which the Scriptures so solemnly warn.

It is also easily understood what is meant by the worship of the image. Every one who believes the false doctrines of the great church of the world, and obeys her commandments instead of the commandments of God worships the beast. He has greater reverence for the fallen church than he has for God and his word.

The image and the mark are also mentioned in the exposition of Revelation 13. We will now consider the efforts which have been made and are now being made in the United States for the purpose of establishing the image and enforcing the mark of the beast.

The National Reform Association.

The republic of the United States of America was founded with the object of securing liberty to all of its citizens. Its Constitution, as well as the constitutions of the several States, guarantees religious liberty to all. In

⁴² Rev. 15 : 2.

⁴³ Rev. 16 : 2.

⁴⁴ Rev. 10 : 11.

Article VI we read : " No religious test shall ever be required as a qualification to any office or public trust under the United States." And in the First Amendment we find the following declaration : " Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

These principles of liberty have, through the mercy of God, proved a great blessing to the nation, and in many respects it has become the greatest nation on earth. But of late years the popular churches have made strong efforts to influence the government so as to secure religious legislation in favor of that which they call Christianity. In this they have succeeded so well that the State and the Church have become virtually united. The government having yielded to the demand of the churches, there is, as usual, a struggle about who shall be the greatest, and the Catholic Church evidently takes the lead. She has successfully carried the reins of the seven-headed and ten-horned beast in the past, so that she is quite an expert in this kind of work.

The first organization in this direction was effected in February, 1863, at a conference held in Xenia, Ohio, where representatives from eleven different religious denominations and from seven States met. Jan. 27, 1864, in Alleghany, Pennsylvania, a national convention was held. A series of resolutions was adopted, and the following memorial was sent to Congress : —

" To the Honorable, the Senate and House of Representatives, in Congress assembled : —

" We, citizens of the United States, respectfully ask your Honorable bodies to adopt measures for amending the Constitution of the United States, so as to read in substance as follows : —

" ' We, the people of the United States [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his revealed will as the supreme law of the land, in order to

constitute a Christian government], and in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare [and secure the inalienable rights and the blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the people], do ordain and establish this Constitution for the United States of America.' " ⁴⁵

In 1867 they established a paper, the *Christian Statesman*. The society is called the National Reform Association. In Article II of their constitution we read that one of their principal objects is "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." ⁴⁶

The Woman's Christian Temperance Union decided in 1887 to co-operate with the association. The next ally was the Prohibition party; and when the American Sabbath Union was organized in 1888, it became the third ally. ⁴⁷

The National Reform party was now so strong that the leaders thought it was time to make an effort to get a national law enacted to promote the observance of Sunday "as a religious day of worship." In order to get sufficient help to bring this about, the field secretary and chief originator of the movement, Mr. Crafts, wrote to the head of the papacy in this country — Cardinal Gibbons — and asked him to join hands with them in petitioning Congress to pass a bill for this purpose. The cardinal announced himself most happy to do so, in the following letter : —

⁴⁵ "Two Republics," pp. 703, 704.

⁴⁶ *Ibid.*, p. 705.

⁴⁷ *Ibid.*, pp. 733, 741, 744.

"CARDINAL'S RESIDENCE, 408 N. CHARLES ST.,

"BALTIMORE, Dec. 4, 1888.

"REVEREND DEAR SIR: I have to acknowledge your esteemed favor of the 1st instant in reference to the proposed passage of a law by Congress 'against Sunday work in the government's mail and military service,' etc.

"I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by legitimate legislation. As the late Plenary Council of Baltimore has declared, the due observance of the Lord's day contributes immeasurably to the restriction of vice and immorality, and to the promotion of peace, religion, and social order, and cannot fail to draw upon the nation the blessing and protection of an overruling Providence. If benevolence to the beasts of burden directed one day's rest in every week under the old law, surely humanity to man ought to dictate the same measure of rest under the new law.

"Your obedient servant in Christ,

"JAMES CARDINAL GIBBONS,

"*Archbishop of Baltimore.*" 48

On the strength of this letter the National Reformers added seven million two hundred thousand petitioners to the many million names already on their list.

At a congress of Catholic laymen in Baltimore in 1889, the following platform was adopted: —

"There are many Christian issues to which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday." 49

This was received with much satisfaction by the Protestant Reform Party, and they expressed their joy on account of it. In May, 1891, it was stated in the national

48 Senate Hearing on "Sunday Bill," p. 18; "Two Republics," p. 733.

49 "Two Republics," p. 734.

Temperance Advocate that Archbishop Ireland, in a temperance convention in New York City, thanked God that "Protestants and Catholics" "*stand together in demanding the faithful observance of Sunday.*" Thus the leaders of professed Protestantism in the United States have joined hands with the papacy for the purpose of making this government advance their plans, just as the Catholics did in Rome as soon as they got influence enough to do it.

Thus we see how these otherwise conflicting elements have become united on some points of common interest. They realize that the elements of skepticism and worldliness are becoming stronger, and the interest in attending worship in the churches is waning. They must do something to keep it alive. Self-preservation is the first law of nature. They are ashamed of, and not able to work in, the way the apostles worked,—using the sword of the Spirit and the shield of faith, and laying aside all carnal weapons. They have turned to the state and the world for help, and they have fairly compelled the government to help them. But alas, this help proves to be their ruin instead of their salvation.

Principles and Doings of the National Reform Association.

"In 1888, May 21, Senator H. W. Blair introduced 'a bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.' And on the 25th of the same month he introduced a joint resolution to amend the national Constitution so as to establish 'the principles of the Christian religion' as the religion of the nation. These two pieces of legislation embodied the wishes of this religious combination; and immediately there was a strong effort made, all over the country, to secure the passage of the measures, especially the bill establishing and enforcing the observance of Sunday.

"To this movement, in all its phases and all its purposes, we [the Seventh-day Adventist denomination] have been uncompromisingly opposed from its very beginning. Accordingly, as soon as

these measures were proposed in Congress, we took steps to counteract them as far as possible. In order to reach Congress the more effectually, we circulated a petition, which was in effect, and was intended to be, a remonstrance against anything of the kind forever. That petition runs as follows : —

“ ‘ *To the Honorable, the Senate of the United States* [Duplicate to the House of Representatives] : —

“ ‘ We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully, but earnestly, petition your Honorable body not to pass any bill in regard to the observance of the Sabbath, or the Lord’s day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the national Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that total separation between religion and the state, assured by the national Constitution as it now is, may forever remain as our fathers established it.’

“ The Breckinridge bill to establish compulsory Sunday observance in the District of Columbia, by act of Congress, and also a bill to prohibit the delivery of ice in the District of Columbia on Sunday, were opposed in the same way.

“ To this petition, or remonstrance, we obtained more than *three hundred and fifty thousand bona-fide* individual signatures. By these, and diligent efforts before congressional committees, the Blair legislation was delayed till it died, and the Breckinridge bill was defeated.

“ When the demand was made in 1892 by this religious combination that Congress should close the World’s Columbian Exposition on Sunday, this too was opposed with the former protest, and with the following one direct : —

“ ‘ We, the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States government to a union of religion and the state, in the passage of any bill or resolution to close the World’s Columbian Exposition on Sunday, or in any other way committing the government to a course of religious legislation.’ ”⁸⁰

⁸⁰ “ *Captivity of the Republic*,” pp. 3-5.

In 1889-90 bills were again introduced in Congress to secure a better observance of the Lord's day. In the spring of 1894 a bill was introduced proposing an amendment to the Constitution, whereby the names of God and of Christ should be introduced into it, and the supreme authority of Christ acknowledged.

The Reform Association has also organized societies in most of the States for the purpose of disseminating their principles and enforcing them by law as far as possible. With a few exceptions, the States have Sunday-laws with more or less severe penalties. The members of these societies are instructed to watch for all offenders against these laws, and enforce the law against them ; and this has been done.

A few statements from the leading men among the National Reformers will be sufficient to give an idea of their principles : —

“ Give all men to understand that this is a Christian nation, and that, believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution. Enforce upon all who come among us the laws of Christian morality.”⁵¹

To compel all men to obey the law of God is the same as to compel all men to be hypocrites, for no one can be compelled to show true obedience to God. To serve God must be a matter of free choice. When this freedom is taken away, our liberty is gone.

In a speech by Dr. Jonathan Edwards in a National Reform convention held in New York City, Feb. 26, 27, 1873, he said : —

“ We want state and religion, and we are going to have it. It shall be that as far as the affairs of the state require religion, it shall be religion — the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land ‘ an undeniable legal

⁵¹ *Christian Statesman*, Oct. 2, 1884.

basis. We use the word *religion* in its proper sense, as meaning a man's personal relation of faith and obedience to God."⁸²

This shows plainly that it is the intention to get the state to take hold of every man's personal relation to God.

Rev. M. A. Gault, a district secretary and active worker of the association, says : —

"Our remedy for all these malefic influences, is to have the government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."⁸³

Rev. S. B. Graham, one of the vice-presidents of the association, said in an address delivered at York, Neb. : —

"We might add, in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own infidel and atheistic ideas : and then if they can stand it, stay there till they die."⁸⁴

We can truly say that when such men get the control of the government, the United States of America will be just as intolerant as the Russian government.

The Rev. Dr. J. Edwards said farther, in his speech at the convention in New York, Feb. 27, 1873 : —

"I can tolerate difference and discussion ; I can tolerate heresy and false religion ; I can debate the use of the Bible in our common schools, the taxation of church property, the propriety of chaplaincies and the like, but there are some questions past debate. *Tolerate atheism, sir ? There is nothing out of hell that I would not tolerate as soon !* The atheist may live, as I have said ; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land ! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. *They cannot dwell together on the same continent !*"

⁸² "Civil Government," p. 55.

⁸³ *Ibid.* p. 54.

⁸⁴ *Christian Statesman*, May 21, 1885.

Let not the reader think that because this was spoken several years ago, it is now out of date ; for that association advertises and sells this speech as representative National Reform literature, and the pamphlet in which it is contained can be had by sending twenty-five cents to the *Christian Statesman*, 1520 Chestnut street, Philadelphia, Pa.⁵⁵

In a revival sermon preached by Sam Small in Kansas City, in February, 1888, he said : —

“I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal ; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into laws.”⁵⁶

These statements show plainly the direction in which this religio-political party works, and how dangerous it is to religious liberty.

Forming an Image.

It is evident that the principles of the Reform movement carried out with zeal and perseverance would sooner or later bring about a union of Church and State. But unforeseen circumstances seem to have favored the movement, so that the desired result has been brought about sooner than expected. The claim that this is a Christian nation was acknowledged by the Supreme Court of the United States Feb. 29, 1892. A certain case having been brought before the court, Mr. Justice Brewer delivered the decision of the court, in which the following remarkable paragraphs appear : —

“No purpose of action against religion can be imputed to any legislation, State or national, *because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.* The commission to Christopher Columbus, prior to his sailing westward, is from ‘Fer-

⁵⁵ “Civil Government,” pp. 57, 58.

⁵⁶ *Ibid.*, p. 65.

dinand and Isabella, by the grace of God king and queen of Castile,' etc., and recites that 'it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered,' etc. The first colonial grant that was made to Sir Walter Raleigh, in 1584, was from 'Elizabeth, by the grace of God, of England, France, and Ireland, queene, defender of the faith,' etc.; and the grant authorizing him to enact statutes for the government of the proposed colony, provided that, they be not against the true Christian faith now professed in the Church of England.'"

"Language of similar import may be found in the subsequent charters of that colony, from the same king, in 1609 and 1611; and the same is true of the various charters granted to other colonies. *In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant.*"

"Coming nearer to the present time, the Declaration of Independence recognizes the presence of the divine in human affairs, in these words: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.'"

"If we examine the constitutions of the various States, we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four States contains language which either directly or by clear implication recognizes a profound reverence for religion, and an assumption that its influence in all human affairs is essential to the well-being of the community."

"*Even the Constitution of the United States*, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the States, as follows: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"*There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and re-affirm that this is a religious nation.* These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people."

"The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions, with prayer; the prefatory words of all wills, 'In the name of God, amen;' *the laws respecting*

the observance of the Sabbath ; with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day. . . . These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." ⁵⁷

The Reform Association has not been slow to make use of these statements from the highest judiciary authority in the United States. Again and again they have referred to it as sufficient proof that this is a Christian nation. Now this may at first seem to be very innocent, but when it is brought together with the statements mentioned above, it is seen at once that it means nothing else than that the popular churches will get the civil power into their hands, and the consequences of that will necessarily be the same as when the Catholic Church had the temporal power in her hands,—intolerance and persecution will prevail in this country.

The government of the United States is made up of three branches: the judiciary, the legislative, and the executive,—the courts, the Congress, and the military power. The judiciary branch has now taken a standpoint in favor of the churches, and the legislative branch has done the same, which we shall see presently. And there cannot be any doubt that the military power will sustain the other two branches whenever it may be necessary.

In the fifty-second Congress a start was made in the way of religious legislation which furnished a good precedent to go on in the same direction. This was done by Congress adopting measures for closing the World's Fair on Sunday, and deciding that the first day of the week is the Sabbath. August 5, 1892, Congress approved a bill "appropriating five millions of Columbian half dollars to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus, by holding an International Exposition of arts, industries,

⁵⁷ "Facts for the Times," 4th edition, pp. 324-329.

manufactures, and products of the soil, mine, and sea, in the city of Chicago, in the State of Illinois, *on the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday.*"

December 20, 1892, a joint resolution was introduced in Congress by Mr. Durborow, requesting the religious legislation pertaining to the World's Columbian Exposition to be repealed; but through the strong influence of the churches this bill was entirely lost, and repudiated by Mr. Durborow himself. Afterward an amendment to the original bill was introduced by Mr. Quay. It read thus:—

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath-day."

When the reason for the amendment was called for, the Bible was sent to the secretary with the request to read the beginning of the fourth commandment, whereupon he read as follows:—

"Remember the Sabbath day to keep it holy."

This was accepted, and the expression "the Sabbath-day" was afterward explained to mean the first day of the week, commonly called Sunday. On this point Elder A. T. Jones said in his speech before the committee of the House:—

"The commandment says the seventh day, but in the face of this plain declaration of the Lord that the seventh day is the Sabbath of the Lord, the Senate has put its own interpretation upon that commandment, and has declared that the statement that 'the seventh day is the Sabbath' means 'the first day of the week, commonly called Sunday.' Thus the Congress of the United States has taken the fourth commandment from the Bible and put it into its legislation, and has put its own interpretation upon that statute. If Congress can interpret the Bible on one point, it can interpret it on every other point. So that when it went beyond the Constitution of this country in this thing, it has put itself and the govern-

ment in line with all the Church-and-State governments that have ever been, and has assumed to itself to be the interpreter of the Bible for all the people in the land, and for all who come into the land. That is what has been done." ⁵⁸

Another speaker, Rev. Dr. Hunter, who spoke in favor of the act of Congress before the same committee, said:—

"Gentlemen: I am authorized to speak for one and a half million Christian Endeavorers, who have spoken in the majority of their more than two thousand societies from every State in the Union, in district and State conventions. . . .

"We hold that Congress was inside one of its legitimate functions when it conditioned the appropriation of two and one-half million dollars upon the closing of the gates on Sunday; and with the Supreme Court of the United States, we hold that Congress had the right to take this action. Ours is a religious people. We hold that religion is a part of the common law." ⁵⁹

Rev. F. H. Mc Carrell, also speaking in favor of religious legislation, said before the same committee:—

"And therefore it is, dear friends, if we touch that fourth commandment, which lies at the very root of all other commandments, we touch the honor of God and the commandments of God. It has never been repealed, and *if we touch that*, God will bring *a curse upon us as a nation*, because he distinctly told his people anciently that he would punish them for profanation of his Sabbath-day. And therefore it is, dear friends, that we as a nation, cannot afford to touch this commandment. What becomes us to do is, therefore, to set to the nations of the world a good example of the American Sabbath; set them an example of the Christian Sabbath; set them an example of the Sabbath as God has ordained it." ⁶⁰

Senator Quay, who introduced this question into the Senate, afterward said, as published in the *Pittsburg Leader*, Jan. 2, 1893:—

"Congress will not reverse its action. It is not a question at all about whether the opening of the Fair on that day will or will not benefit. But if Congress were to reverse its action, it could

⁵⁸ "Captivity of the Republic," pp. 38, 39.

⁵⁹ *Ibid.*, p. 45.

⁶⁰ *Ibid.*, p. 47.

have no other meaning than that the United States, the greatest and most prosperous nation on the earth, had declared officially through its chosen representatives in favor of desecrating the Sabbath and thus breaking one of the commandments. And Congress will not do that."⁶¹

How this legislation by Congress was looked upon by the Reform Party and the popular churches, is fairly expressed by the following paragraph from a preacher in Pittsburgh, as soon as the bill had passed Congress : —

"That the church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion, and passed the World's Fair five-million appropriation bill, with the church-instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand, good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The church is gaining power continually, and its voice will be heard in the future much oftener than in the past."⁶²

This is sufficient to show that the churches of the United States now have the reins of the government pretty well in their hands, and that it is their object to use this power more and more.

Forty-two years ago, in January, 1853, the denomination that publishes this book published a small pamphlet giving a brief exposition of the two-horned beast and the image spoken of in Rev. 13 : 11-17. They made the same application of this prophecy then as has been made in this book. Among other paragraphs in this little pamphlet, we find the following : —

"Were the United States, as a body, to pass a law that Sunday should be kept holy, or not profaned by labor, there would be, I conceive, an image to the papacy ; for the law would then be in the hands of the Church, and she could inflict penalties on those who did not obey the Sunday institution."⁶³

⁶¹ *Ibid.*, pp. 53, 54.

⁶² *Ibid.*, p. 37.

⁶³ *Ibid.*, p. 89.

In 1884 this same denomination printed the following concerning the same prophecy : —

“By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image of the beast represents another religious body clothed with similar power. The *formation* of this image *is the work of* that beast whose peaceful rise and mild profession render so striking a symbol of *the United States*. Here is to be found an image to the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, *then* will Protestant America have formed *an image of the Roman hierarchy*.” ⁶⁴

All this has certainly been done. “The churches of our land *have* united upon the Sunday issue, and then united with the Catholic Church itself; and in this unity they have influenced the State to enforce the Church decree for Sunday observance, and to sustain the Church institution of Sunday. They have done it. And in the doing of it, they have made the living image of the papacy in this land. Nine years ago we predicted that this would be done; and now *it has been done*. On the strength of the prophecy we published that it would come; and on the strength of *facts*, everybody may know that it *has* come. The prophecy is fulfilled. The image of the beast is made, and lives, in the United States to-day.” ⁶⁵

How the churches work may be seen from the following paragraph inserted from the petitions to Congress from the Presbyterian churches in Brighton, N. Y.; Parma Center, N. Y.; and Rochester, N. Y.: —

“*Resolved*, that we do hereby pledge ourselves and each other, that we will from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid

⁶⁴ “Great Controversy,” Vol. IV, p. 278.

⁶⁵ “Captivity of the Republic,” p. 90.

of any kind for the World's Fair except on conditions named in this resolution.⁶⁶

And here is what the senators said in response : —

"A dispatch from Washington to the *Chicago Daily Post*, April 9, 1892, gave the following from an interview with a member of the House Committee on the World's Fair : —

" 'The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and — well, you know we all want to come back, and we can't afford to take any risks.' " ⁶⁷

In the debates upon the bill, Senator Hawley said : —

"This very day and this hour, I would not, for the wealth of ten expositions, have upon my shoulders the responsibility of having decided the question wrongly upon what may be a turning-point in the history of the United States. Open the Exposition on Sunday, and the flood-gates are opened. . . . I ask you to regard that which is of immeasurable importance in *the salvation of a nation*, the great profound sense of religious obligation." ⁶⁸

Senator Colquitt said : —

"Without legislation relating to the great contests that are going on in this country, without the interference of bayonets, without calling upon the militia, without the marshalling of armed forces, if there is one palliative, if there is one preventive, if there is one check, if there is one remedy that is going to cure all these discordant elements of strife and bloodshed, *it is the observance of the Sabbath-day* and the observance of the restraints of our home in addition." ⁶⁹

Senator Frye said : —

"I believe that *the salvation of this country* depends upon the nearness to which it approaches the Sabbath of the early days. We have been wandering away from it from time to time — getting away

⁶⁶ *Congressional Record* of May 25, 1892.

⁶⁷ "Captivity of the Republic," p. 91.

⁶⁸ *Congressional Record*, July 12, 1892, pp. 6698, 6700.

⁶⁹ *Ibid.*, July 13, 1892, p. 6755.

from it. The sooner we get back to it, the better it will be for this republic." ⁷⁰

Does not this prove that Congress has been committed to religious legislation? and that the church has turned away from the living God to lean upon the arm of man? Is it not high time to take a safe position, to leave the traditions and commandments of men, and to stand with the remnant people on the commandments of God and the faith of Jesus?

Similarity Between this Movement and that Which Created the Papal Power.

By means of the Sunday laws, the church in the days of Constantine the Great obtained power to compel other people besides its own members to obey the commandments of the church. In 311 the bishops petitioned the emperor to assist the church, which he did. ⁷¹ Afterward the bishops wanted a law favoring Sunday rest, and this led to the famous edict of Constantine, issued A. D. 321. At the council of Nice, A. D. 365, the Church and the State united in changing the Sabbath from the seventh to the first day of the week. They shut all out from Christ who rested on the Sabbath, and enjoined all to keep the first day of the week, which they now called the Lord's day. ⁷²

Of this transfer Eusebius says : —

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." ⁷³

Still the theaters and other public places of amusement were kept open on Sunday, and more people went to the public shows than to the churches. This gave the clergy cause for complaint. Hence resolutions were passed, and

⁷⁰ *Ibid.*, July 12, 1892, p. 6703.

⁷¹ "Two Republics," p. 180.

⁷² "Index Canonum," p. 259, Canon 29, and p. 175, Canon 1.

⁷³ "Sabbath Manual," by Justin Edwards, pp. 125-127.

petitions sent to the emperor urging him to close these places of amusement, so that the devotion of the Christians might not be disturbed.⁷⁴ "In this way," as Neander says in his Church History, "the Church received help from the State for the furtherance of her ends."

The Roman Catholic Church presents this change of the Sabbath from the seventh to the first day of the week as a mark of her power.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say 'by virtue of her divine mission,' because He who called himself the 'Lord of the Sabbath' endowed her with his own power to teach, 'He that heareth you, heareth me;' commanded all who believe in him to hear her, under the penalty of being placed with the 'heathen and publican'; and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly intrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over three hundred years. The Christian Sabbath is therefore, *to this day*, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."⁷⁵

Those who kept the Sabbath of the Lord were looked upon as heretics, and persecuted.⁷⁶

All these were steps in the formation and full development of the papal church. Look now upon the steps in the development of the living image in these United States.

We have already seen how the churches and the clergy have petitioned Congress for Sunday laws, and how they have been favored, first with the decision of the Supreme Court, and afterward with the legislation of Congress.

⁷⁴ "Two Republics," pp. 323, 325.

⁷⁵ "Rome's Challenge," pp. 26, 27.

⁷⁶ Andrews's "History of the Sabbath," revised edition, pp. 465, 471.

Congress was willing to help the Columbian Exposition with money, on the condition that it should be closed on the Sabbath, and afterward Congress decided that the Sabbath did not mean and was not the seventh, but the first, day of the week. And those who observe the Sabbath of the Lord instead of Sunday have already been persecuted.

Thus we find a striking similarity between the Catholic Church and its image in the United States of America, especially on the following points : —

The Catholic Church in Rome, and the Protestant churches in the United States have tried to enforce the Christian religion (that is, the religion which they call Christian) in their respective nations, They have petitioned for Sunday laws, and compelled people to rest on Sunday. They have declared that Saturday is not the Sabbath. They have made Sunday-keeping a mark of Christianity, and declared that the curse of heaven is upon those who do not keep Sunday. They have persecuted those who would observe the Sabbath of the Lord instead of Sunday.

This is sufficient evidence to show that the image now in process of establishment in the United States of America is a living likeness of the papal beast.

Persecution by the Image.

Religious liberty is guaranteed to the American people, not only by the Constitution of the United States, but also by the constitutions of the several States. On this question the following remarks of Judge Cooley are to the point : —

“ A careful examination of the American constitutions will disclose the fact that nothing is more fully set forth or more plainly expressed than the determination of their authors to preserve and perpetuate religious liberty, and to guard against the slightest approach toward the establishment of an inequality in the civil and

political rights of citizens, which shall have for its basis only their difference of religious belief. . . .

"Those things which are not lawful under any of the American constitutions may be stated thus : —

"*Any law respecting an establishment of religion.*—The legislators have not been left at liberty to effect a union of Church and State, or to establish preference by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one is favored by the State and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on religious grounds, a religious persecution."

"*Compulsory attendance upon religious worship.*—Whoever is not led by choice or a sense of duty to attend upon ordinances of religion, is not to be compelled to do so by the State."

"*Restraints upon the free exercise of religion according to the dictates of conscience.*—No external authority is to place itself between the finite being and the Infinite, when the former is seeking to render the homage that is due, and in a mode which commends itself to his conscience and judgment as being suitable for him to render, and acceptable to its objects." ⁷

This seems to be plain enough; but on account of religious prejudice on the part of certain church members, persecution has, nevertheless, taken place in several States in a large number of cases.

During the years 1885 and 1886 no less than twenty-one persons were indicted for Sunday work. These cases are stated in "Civil Government and Religion," pp. 120–141. All worked quietly, so far from their neighbors that they could not disturb any one. One of them, Mr. J. L. James, worked in the rain, without remuneration, on Sunday, that a poor widow, a member of another church, might be sheltered; and he was convicted of Sabbath-breaking upon the evidence of a man who carried wood and chopped it that day within seven rods of the man who was convicted by his testimony.

⁷ "Constitutional Limitations," chap. xiii, pars. 1–9.

“With two exceptions, all these arrests and prosecutions were made upon people who observed the seventh day of the week as the Sabbath. And in these two exceptions, those who were held for trial were held without bail,—simply on their own recognizance,—and the cases both dismissed; while in every case of a Seventh-day Adventist, the least bail that was accepted was \$110; the most of them were held under bonds for \$250, and some for as high as \$500. There was not a single case dismissed, and in all the cases there never was a complaint made of that which was done having disturbed the worship or the rest of any one. But the indictments were all for the crime of ‘Sabbath-breaking’ by the performance of labor on Sunday.

“If there had been arrests of other people for working on Sunday, in anything like the number that there were of Seventh-day observers, and the law had been enforced upon all alike, then the iniquity would not have been so apparent; or if those who were not seventh-day observers, and who were arrested, had been convicted, even then the case would not have been so clearly one of persecution. But when, in all the record of the whole two years’ existence of the law in this form, there was not a solitary saloon-keeper arrested, there was not a person who did not observe the seventh day arrested, with the two exceptions named, then there could be no clearer demonstration that the law was used only as a means to vent religious spite against a class of citizens guiltless of any crime; but only of professing a religion different from that of the majority.”⁷⁸

In Tennessee several Seventh-day Adventists were indicted for working on Sunday after having rested on the Sabbath.

“One of these was Mr. R. M. King, of Obion county. For plowing corn in his own field on Sunday, June 23, 1889, he was prosecuted before the Justice of the Peace, July 6, and fine and costs were assessed at \$12.85, which was collected. This, however, did not satisfy the religious zeal of those who would prohibit the observance of any day but Sunday.”

“Accordingly, at the July term of the State Circuit Court, Mr. King was indicted by the Grand Jury for Obion county as guilty of the crime of ‘public nuisance;’ ‘to-wit, that he, on the 23d day of June, 1889, and on divers other Sundays before and after that

⁷⁸ “Civil Government and Religion,” pp. 142, 143.

date, and up to the time of taking this inquisition, in the county of Obion aforesaid, then and there unlawfully and unnecessarily engaged in his secular business, and performed his common vocation of life ; to-wit, plowing on Sunday, and did various other kinds of work on that day and on Sundays before that day, without regard to said Sabbath-days."

" March 6, 1890, the case was brought to trial at Troy, Obion county, before Judge Swiggert. King was convicted, and fined \$75 and costs." ⁷⁰

An appeal was taken to the State Supreme Court, and when the judgment was confirmed there, the case was carried before the Circuit Court of the United States for the Western District of Tennessee. The opinion of this court was written by Judge Hammond, and filed in Memphis, Aug. 1, 1891. He concurred in the former decisions. Among many other things the judge says in his dictum : —

" If the human impulse to rest on as many days as one can have for rest from toil, is not adequate, as it usually is, to secure abstention from vacations on Sunday, one may, and many thousands do, work on that day, without complaint from any source ; but if one ostentatiously labors for the purpose of emphasizing his distaste for, or his disbelief in, the custom, *he may be made to suffer for his defiance by persecutions*, if you call them so, *on the part of the great majority*, who will compel him to rest when they rest."

The intention was to appeal to the Supreme Court of the United States, but the case was ended by the sudden death of Mr. King, brought about, no doubt, partly by injuries received from his long stay in prison. His case will be fully settled in the great day of judgment.

Of later persecutions in the same State we find the following in an editorial in the December issue of the *Arena* magazine : —

" At the town of Paris, Henry Co., Tenn., on the 18th of July, 1892, three conscientious, law-loving, God-fearing Christian men, who had been lying in jail for a month and a half, were marched

⁷⁰ " Due Process of Law," pp. 5, 6.

through the streets, in company with some colored criminals, and put to work shoveling on the common highway. All were men of families. One was an old man of sixty-two years; another was fifty-five years old. The State's attorney, who in the interest of fanaticism, prosecuted these men with the same ferocity as a blood hound would exhibit in attacking its victim, was constrained to admit that, *aside from the crime charged, that of working on Sunday after they had religiously worshiped God on Saturday (their Sabbath), they were otherwise good citizens.* It will be noted that these men had not robbed their fellow-men, either legally or illegally; they were not extortioners; they were highly moral and exemplary citizens. Moreover, they were God-fearing men.

"They belonged to the little band of earnest believers in Christ, known as Seventh-day Adventists, a body of Christians who find in the Bible an injunction which they hold to be divine, requiring them to work six days in the week and to keep holy the seventh day, and who do not find any passage repealing this command in the Holy Scriptures. These sincere men worshiped God according to his word as they understood it, by keeping holy the Sabbath, or seventh day of the week. But they were poor men. Fifty-two days in the year were all the rest they could afford, if the wolf of want was to be kept from the door. Now, the constitution of Tennessee declares that 'all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; . . . that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given to any religious establishment or mode of worship.'

"From this it would seem self-evident that any law which might operate so as to render it impossible for God-fearing men to support themselves and families without doing violence to their consciences by having to disobey what they believed to be God's imperative command, would be unconstitutional and consequently void."

Maryland comes next on the list of persecuting States in our day and country. Of this we read in a tract, entitled "Our Answer," p. 2 : —

"At this writing (Nov. 23, 1893), the county jail at Centerville, Queen Anne's county, Maryland, contains three men sentenced to imprisonment by the Circuit Court until fines and costs (amounting

to about \$100 in each case) shall be paid, for the crime (?) of performing 'bodily labor on the Lord's day, commonly called Sunday.'

" Their names are Isaac Baker, George W. Marvel, and Milton A. Bryan. Mr. Baker was convicted for plowing his field; Mr. Marvel for setting out tomato plants in his garden; and Mr. Bryan for cutting sprouts, chopping wood in his yard, and digging in his garden. All are poor. Mr. Baker has a family of eleven children, the youngest three month's old. Mr. Marvel, whose crime was setting out tomato plants in his garden, is about sixty years old, and has a large family. The only witness against him was his own son, who holds the office of constable, and who went purposely to catch his father at work that he might prosecute him. Mr. Bryan, a young man, has a wife and one child, a babe eight months old. Their work was done on their rented farms out of hearing of any church; and no one testified to being disturbed either in his public or private devotions.

" These persons are recent converts to the doctrines held by Seventh-day Adventists, and are the victims of religious prejudice, which takes advantage of an old Sunday law enacted as early as 1723, which reads, 'No persons whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday.' These prosecutions are carried on in the face of the Bill of Rights of the State, which says, among other things:—

" 'All persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice.'

" They refused to pay their fines, considering them unjust, and that by paying them they would be acknowledging the legal right of the State to collect fines for the violation of a law enforcing a religious dogma; and besides, were they to pay the amount, which they are not able to do, they would be re-arrested on their return to work, and thus be compelled to spend all their property in paying fines."

We next learned, shortly after this, that Elder W. A. McCutchen and Elmer C. Keck, of Gainsville, Georgia, had been convicted for performing common labor on Sunday, and fined fifty dollars each, or ninety days' imprisonment.⁸⁰

⁸⁰ "Our Answer," p. 3.

Thus we have a foretaste of persecution in our time, and still there is more to follow. But how much better it is to suffer with Christ for the sake of his precious truth than to be exposed to the seven last plagues; for we know that our light afflictions work an abundant and everlasting weight of glory.

A Firm Foundation.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." ⁸¹

This is the firm foundation of salvation presented to us in the third angel's message. Those who patiently wait for the Lord, and exercise that faith in Christ which leads to humble obedience, are walking in the narrow road which leads unto life. The words, "Here is the patience of the saints," point to the children of God who in humble faith look and long for the glorious revelation of our Saviour. "Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain. Be ye *also patient*; stablish your hearts: for the coming of the Lord draweth nigh." ⁸²

The sum of the commandments of God is found in the ten commandments. They constitute the holy law of God, the only law which the Lord himself has publicly proclaimed.⁸³ Of the commandments of God we read: "All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."⁸⁴ If all the commandments of God stand fast forever and ever, nothing can be more important to us than to become acquainted with them, and to love and obey them. The wise man has truly said: "Let us hear the conclusion of the whole matter: Fear God, and keep his command-

⁸¹ Rev. 14 : 12.

⁸³ Ex. 20 : 19.

⁸² James 5 : 7, 8.

⁸⁴ Ps. 111 : 7, 8.

ments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." ⁸⁵

The faith of Jesus embraces the whole gospel. The commandments of God teach us what is right and wrong ; the gospel teaches us justification by faith in Christ. And as we "live by the faith of the Son of God " like the apostle, we rejoice in his salvation and walk in his love. ⁸⁶

A Precious Promise.

After this the prophet says : "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them." ⁸⁷

Some of those who accept the message of the soon coming of the Lord and refuse to worship the beast and his image, will die in the Lord before his glorious revelation. They had expected to be numbered with the living saints who will be taken up with Christ into glory without tasting death. But the shadow of sickness and death fell on their path, and they must "sleep in the dust of the earth" until they "shall awake" at the coming of Christ. ⁸⁸

For the encouragement and comfort of these, the Lord has given this precious promise that they are blessed, and that they shall rest from their labor and trouble while their works follow them.

"God is not unrighteous to forget" their "work and labor of love" which they have shown toward his name. ⁸⁹ Soon their mighty shout of victory shall sound through the air, "O death, where is thy sting ? O grave, where is thy victory ?" ⁹⁰ How important to give heed to these solemn

⁸⁵ Eccl. 12 : 13, 14.

⁸⁶ Gal. 2 : 20.

⁸⁷ Rev. 14 : 13.

⁸⁸ Dan. 12 : 2.

⁸⁹ Heb. 6 : 10.

⁹⁰ 1 Cor. 15 : 55.

things, that we may at last be gathered like ripe sheaves into the heavenly garner, for the hour of the harvest is near.

The Harvest of the Earth.

“And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” ⁹¹

When the last message is finished, Jesus comes. The warning message has then been proclaimed so thoroughly to all the inhabitants of the earth that no one can excuse himself for not receiving it. Those who desire to keep the commandments of God and the faith of Jesus have had an opportunity to do so. The patience of the saints has been developed. They have learned to watch and pray, and to wait for their Redeemer.

What a blessed moment it will be when the great white cloud appears to them, and the Son of God is revealed in all his beauty! Then he has laid aside his high-priestly robe, and the royal crown adorns his brow. The brightness of the glory of heaven shines round about him. The most tender love beams from his face.

Yet he holds a sharp sickle in his hand, for he comes not only to save, but also to judge. Those who have rejected God's message of mercy are exposed to his terrible judgments.

“And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of

⁹¹ Rev. 14 : 14-16.

the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." ⁸²

The grapes represent the wicked who suffer the wrath of God. Their destruction comes upon them as a whirlwind. The Lord says:—

"Because I have called, and ye have refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." ⁸³

The Song of Victory by the Redeemed.

Those who have obeyed the last message from our merciful and gracious God will go home with Christ to the heavenly city, and there stand on the sea of glass before the throne of God.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." ⁸⁴

Nothing is seen more plainly than the fact that the happy souls here mentioned have believed and obeyed the third angel's message; for it is stated in so many words, that they have gotten the victory over the beast, and over his image, and over his mark. This is the great cause why they praise God after his judgments have been manifest in the earth.

Is it possible to imagine that an army on earth would march into a city with song and music, singing of a glorious victory which they had gained; and then, if any one should ask where the battle was and who their enemies

⁸² Rev. 14 : 18-20.

⁸³ Prov. 1 : 24-27.

⁸⁴ Rev. 15 : 2, 3.

were, they would answer, that they knew nothing about it? — No, far from it. Man has never been so foolish on earth. But how much less could we imagine that any such thing could ever happen in heaven.

Let us, for a moment, conceive that we see these happy souls before the throne of God, and hear their charming music and their songs of victory. We step forward and inquire of one, what the beast is over which they have gained such a glorious victory. He turns and answers, "I do not know. I never examined that matter, and can give you no information about it." How astonished we would be!

Again the heavenly courts are filled with the glorious songs of salvation, the music sounds to the praise of God, and every soul is filled with heavenly joy. There is a short pause, and we ask another what image it is that they have warred against and gained the victory over.

He replies: "Sir, I do not understand what you mean. I know that once I was a child of God, and that is sufficient; I want nothing more, and what more could I have? I have never troubled myself to look into those secret things which belong only to God. That is probably something you got from the Old Testament, and our preachers did not use that."

If it were possible that we could receive such an answer, would we not marvel greatly that mortal beings endowed with reason could sing in heaven before the throne of God, of something which they did not understand, and never had heard anything about?

Once more the heavenly arches are filled with song and music. The redeemed sing that they have gained a glorious victory over the mark of the beast and over the number of his name. They praise God because his righteous judgments have been poured out upon those who would not heed the warning message of God in the last days, but

who worshiped the beast and his image, and received his mark. Every face is lighted up with heavenly joy. Peace and love radiate from every eye. They take off their crowns, and worship humbly before the throne of God.

Then we endeavor once more to get some information concerning this wonderful song of victory, and we ask one of the happy singers who seems to look more noble than the rest, if he can tell us what the mark was, over which they have gained the victory.

Let us suppose that he answers in a similar way: "My dear friend, I do not know what you are talking about. You are, no doubt, one of those foolish Adventists, who attempted to read and explain the prophecies, and thought to obtain light from God through them. We have never been so foolish. Our pastors never treated on such subjects, because they do not belong to salvation at all. Sects and heretics deal with such things. We have been saved because we belong to the true church, and once, without our own choice and consciousness, we were born again in baptism, through the proper ceremonies of a regularly ordained pastor, who was properly called and paid for by the State. Thus we became members of the true orthodox church, and after that time to the day of our death, our spiritual life was nourished by the Lord's supper."

Such scenes could not be enacted on earth, much less in heaven. If the children of God are to rejoice before the throne of God because they have "gotten the victory over the beast, and over his image, and over his mark," then they must also have had a knowledge of the meaning of these things. They must have fought a spiritual warfare against these enemies of God while they lived on earth during the time of probation.

Away with a religious system which thus sets aside the word of God, and exalts men instead of God and his living word! Give heed to the plain testimonies of the divine

word. It teaches that a warning message will be proclaimed in the last days before the second coming of Christ. Many people reject it because they are filled with self-conceit and spiritual pride, but some will accept it. They gain the victory over the wicked demands of the beast and his image by the blood of the Lamb and by the word of their testimony. And as truly as God lives, and Jesus is the faithful and true Witness,⁹⁵ his gracious word and glorious promise will also be fulfilled when he comes. Those who have gotten the victory over the beast and over his image and over his mark will stand on the sea of glass before the throne of God, and sing the song of Moses and the song of the Lamb to the glory of God.

⁹⁵ Rev. 3 : 14.



CHAPTER VI.

THE SEVEN LAST PLAGUES.

WHEN the seven last plagues are poured out, the high-priestly work of Christ in the heavenly temple has ceased, for the temple is filled with the glory of God, and no one is able to enter into the temple.¹

These plagues fall before the second coming of Christ ; because, when the sixth plague is falling, the Lord says : " Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." ²

The First, Second, and Third Plagues.

The first plague is a noisome and grievous sore which falls upon them that have the mark of the beast, and upon them which worship his image. The second plague falls upon the sea, and every living soul in the sea dies.³

The third plague turns the rivers and fountains into blood.⁴ In like manner the water in the rivers was turned into blood during the first plague, when the ten plagues came upon Egypt and its inhabitants, in order that the Israelites might be delivered from their bondage.⁵

Just as the Lord then brought out the people of the old covenant with a high hand and an outstretched arm, so likewise he will bring out the Israel of the new covenant in the great day of the Lord which is near and hasteth greatly. Just as Pharaoh and his host were thrown into

¹ Rev. 15 : 5-8.

² Rev. 16 : 15.

³ Rev. 16 : 2, 3.

⁴ Rev. 16 : 4.

⁵ Ex. 7 : 19.

the sea and covered by the mighty waters, so the enemies of the truth of God will perish. The enemies of the Lord sank as a stone to the bottom of the Red Sea, but the children of Israel were redeemed by the strength of God, and they praised God on the other shore with their song of victory.⁶ Thus God will also save his people from all their enemies, and they shall stand on the sea of glass and sing the praise of God.

If that which happened in the shadow and type was wonderful and important, how much more wonderful and important the reality itself must be, and how necessary that we consider the word of God carefully and study it diligently, praying always to God that it may be a living word in our hearts, and may be the means of our salvation.

The Fourth and Fifth Plagues.

The fourth angel pours out his vial upon the sun, and men are scorched with great heat, and blaspheme the name of God, yet they do not repent to give him glory, as they were told to do by the message, because the time of mercy is then passed.⁷

This plague is very clearly described by the prophet Joel:—

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.”⁸

The Lord withholds the rain, and the burning heat of the sun is so great that no seed can germinate. The barns are empty, and there is no food to put on the tables. The terrors of famine are upon the inhabitants of the earth; joy and gladness depart even from the house of God. All faces are turned into paleness; “it is even the time of

⁶ Ex. 1 : 2, 10, 14.

⁷ Rev. 16 : 8, 9.

⁸ Joel 1 : 15-17.

Jacob's trouble ; but he shall be saved out of it." ⁹ The children of God will be saved from the plagues.

The prophet continues : —

" How do the beasts groan ! the herds of cattle are perplexed, because they have no pastures ; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry : for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field." ¹⁰

The beasts of the field perish by thousands. Their carcasses poison the atmosphere, and help to increase the terrible disease and pestilence that prevail. The heat is so great that all the trees burn up, while the fertile fields and meadows are turned into a barren wilderness.

When we consider that these solemn events are to transpire in the near future, it seems as though we would feel the need of giving heed to the exhortation of the prophet to assemble in the house of the Lord and cry unto the Lord. ¹¹

The fifth plague does specially affect the seat of the beast and his kingdom. " And the fifth angel poured out his vial *upon the seat of the beast ; and his kingdom was full of darkness ;* and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and *their sores*, and repented not of their deeds." ¹²

This plague seems to bring special judgments upon the papal power and its adherents. It will be a wonderful time of terror when people gnaw their tongues for pain. It appears that some of the men who suffered the first plagues still live on, and suffer this plague also, for we read that they blaspheme God because of their pains and their sores. They have, no doubt, worshiped both the beast and his image.

⁹ Jer. 30 : 7.

¹¹ Joel 1 : 14.

¹⁰ Joel 1 : 18, 19.

¹² Rev. 16 : 10, 11.

The Sixth Plague.

“ And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.* For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.”¹³

The sixth plague dries up the waters of the great river Euphrates. This is a symbol of Turkey, just as the Euphrates under the sixth trumpet is a symbol of the Mahometans.¹⁴

When we studied Dan. 11 : 45, we found that the king of the North, or the sultan of Turkey, should at last leave Europe, and thus give an opportunity for the king from the south and east to enter into his country. In this text the same subject is introduced.

The dragon, the beast, and the false prophet are symbols of paganism, Catholicism, and corrupted Protestantism or Spiritualism. Before the unclean spirits can come out from the adherents of these systems, they must first go into them. They have had abundant time to enter in among the adherents of paganism and Catholicism. Now they also enter in among the adherents of Protestantism, and all three parts of the great Babylon become “the habitation of devils, and the hold of every foul spirit.”¹⁵ For this reason the Lord warns all who truly believe in him to come out of Babylon.¹⁶

When the evil spirits have obtained full control over these great bodies, they will gather the kings of the earth to the last great battle.

¹³ Rev. 16 : 12-16.

¹⁵ Rev. 18 : 2.

¹⁴ Rev. 9 : 14.

¹⁶ Verse 4.

Those things take place shortly before the coming of the Saviour, and the kings of the earth with their mighty armies are gathered to a place called "Armageddon." This word means the mountain of Megiddo. Here the kings of the Canaanites suffered great defeat. This mountain is situated by a sea of the same name in the western part of Galilee. Here is a valley also called Megiddo, traversed by the brook Kishon.

The Lord has given a gracious promise to those who under all these revolutions and tribulations watch, and keep their garments. They are blessed.

When the evil spirits thus gather together the kings of the earth, the time has come for the last great universal war so graphically described by the prophet Jeremiah.¹⁷ This is the final outcome of the anger of the nations mentioned under the seventh trumpet. The kings of the earth, with their wicked subjects, are then fully under the control of the evil spirits. The Spirit of God has left them, and is no more striving with them. At this time the children of God are still on the earth. They are watching and waiting for their Lord, that he may deliver them from all trouble.

How the Lord Preserves His People.

The Scriptures mention in several places that God will protect his people during the plagues, and save them at the glorious revelation of Christ.

"Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."¹⁸

¹⁷ Jer. 25 : 15-43.

¹⁸ Ps. 91 : 5-8, 10, 11.

When the plagues come like a devouring fire, and sinners in Zion are afraid, then he that walks righteously shall dwell on high. "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off."¹⁹

When other people perish from hunger and thirst, God will keep his people until they see Jesus coming in his glory, with all his holy angels. Then he will take them home to the new Jerusalem and make them rejoice by the river of life, "the streams whereof shall make glad the city of God."²⁰

In adversity and affliction the Lord gives his people bread and water,²¹ and he sends his good angels to guide them, that they may not turn aside from the way of life and truth.²² "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him."²³ Here we learn the reason why the Lord seems to tarry. It is that he may have mercy upon every one who will receive his gracious message. Indeed, it is blessed to wait for the Lord.

The Seventh Plague.

During the seventh plague, the voice of the Almighty is heard from the temple of heaven, from the throne, saying, "It is done." The last plague is poured out, and Jesus comes to gather his people. Then there will be voices and thunders and lightnings, while the earth trembles and is rent in pieces by terrible earthquakes.²⁴ The great Babylon is then punished. "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about

¹⁹ Isa. 33 : 16, 17.

²⁰ Ps. 46 : 4.

²¹ Isa. 30 : 20.

²² Verse 21.

²³ Verse 18.

²⁴ Isa. 24 : 19 ; Rev. 16 : 18.

the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great." ²⁴

This is a description of the same events mentioned as occurring under the sixth seal : —

" And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of his wrath is come ; and who shall be able to stand ? " ²⁵

Then the waiting people of God are caught up to meet their Lord in the air, and to go home with him to the Father's house. ²⁶ There they are kings and priests unto God. ²⁷ And " the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes." ²⁸

²⁴ Rev. 16 : 20, 21.

²⁶ 1 Thess. 4 : 17 ; John 14 : 2, 3.

²⁸ Rev. 7 : 17.

²⁵ Rev. 6 : 14-17.

²⁷ Rev. 20 : 6.

CHAPTER VII.

THE GREAT HARLOT BABYLON.

THIS symbol is described in the seventeenth chapter of Revelation. In his vision the prophet saw "a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."¹

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth."²

How the Church Directs the State.

Here the Roman Catholic Church is represented by a woman seated on a scarlet colored beast, which symbolizes the Roman kingdom. Just as the rider has reins on his horse, and directs it wherever he pleases, so the Church directs the State and guides it at pleasure. It is this fallen church with which the kings of the earth have committed fornication. It is the wine of this fornication that has made the inhabitants of the earth drunk. The church has charmed them with her temporal power and earthly splendor, and deceived them with her false doctrine, which she has presented as the word of God; and they have committed fornication with this great harlot. They have entered into an unlawful union with the fallen church, and have exalted and worshiped her instead of worshiping God, and giving him the glory.³

¹ Rev. 17 : 3.

² Verses 4, 5.

³ Rev. 17 : 2.

The description in the fourth verse is so definite that it could not be better described by an eye-witness who had seen the bishop and the cardinals; for they are arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, just as the prophet says.

The Roman Church is "Babylon the great, the mother of harlots." There is a whole family on the earth distinguished by this name Babylon. It is a mother, with all her daughters. And just as the mother has committed fornication with the kings of the earth, so have the daughters.

This very fitly describes the different state churches that have appeared in the world after having separated themselves from the mother church. We might mention the Episcopal Church in England, the Presbyterian Church in Scotland, the Lutheran Church in Germany and in the Scandinavian kingdoms. And now the popular churches in America are following in their steps as fast as possible.

It is also stated of this woman that she was "drunken with the blood of the saints." This points to the terrible persecutions which the people of God at different times have suffered from those who have been in power. The seven kings denote the seven different forms of government which at different times have been inaugurated in Rome.

A Remarkable Change.

The ten horns are the ten kings, or divisions, of the Roman kingdom, the remnants of which still remain in Europe. They should give their power and authority to the beast which is governed by the great harlot.⁴ (It is very likely that a special application of this and the following verses to the last days may be made, but it seems that every unbiased mind would concur in applying this chapter to the apostate church and to the most prominent features in her history.) But afterward these ten kingdoms should change their minds. Then they would hate

⁴Rev. 17 : 12, 13.

the harlot, and "make her desolate and naked."⁵ How this remarkable change could be brought about is thus stated: "For God hath put it in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled."⁶

That the woman denotes the Roman Church and the papal power is very evident from what immediately follows: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."⁷

How wonderfully the positions of the kingdoms may be changed in a short time. As the power of the papacy was waning, one kingdom after another ceased to sustain the papacy, although they had done so before for more than a thousand years. The king of Italy would not help the pope. He wanted to take Rome. England and the other powers in Northern Europe had long ago fallen off from the pope. Neither would Spain and Austria continue to uphold the trembling throne of the pope. And Russia had no interest in this matter, for the czar of Russia is himself the head of the Greek Catholic Church.

France was the last kingdom that sustained the waning power of the pope, and this was done only from selfish interests. Then the remarkable war between France and Prussia took place, ending in the defeat of France and the dissolution of the French empire. Thus France became a republic in 1870. Now Italy took advantage of the opportunity, and on the 20th day of September the same year, Cadorna, the general of Victor Emanuel, king of Italy, took the city of Rome. Then Rome lost the last of her temporal power.

A Pitiful State for One who is Styled "God on Earth."

Of the situation of the pope after this time, the Catholic bishop, Gilmour, from Cleveland, Ohio, said, after he had made a visit to his Holiness Pope Leo XIII, in 1882:—

⁵ Verses 15, 16.

⁶ Verse 17.

⁷ Verse 18.

"The holy father is in reality a prisoner in the Vatican (the pope's palace). All that he has left of his glory is the great and magnificent Vatican, which covers many acres of land, with its numerous offices, valuable libraries, paintings, and works of art. Its gardens and remarkable surroundings are doubly remarkable on account of the events of the past. The chancellorium, or headquarters for the papal chancellor, and the palace Gandolia, fifteen miles from Rome, also belong to the pope. He has dominion only in these three places, and he never leaves the Vatican. His revenues have been reduced to the donations sent to him from the different countries of the world, known by the name of 'Peter's pence.' The papal See is no longer rich, but on the contrary weighed down by poverty."

Leo XIII considers himself a persecuted prisoner, and apparently likes to have the world look upon him in that light. He rarely leaves the Vatican grounds, where he lives a quiet and retired life. Of course he is really in no sense a prisoner, having just as much right to come and go as any Italian citizen. But the temporal power which he once wielded over Rome and other portions of Italy has been taken from him. No longer does he haughtily dictate to kings and rulers, or send forth his armies to devastate the territories of the unsubmissive.

The Last Attempt of the Papal Power to Glitter.

But according to the sure word of prophecy, the papacy will, before the end of all things, once more rise up as a persecuting power. Just before the last plagues fall, the great harlot will say, "I sit a queen, and am no widow, and shall see no sorrow."⁸ For this reason the last message of mercy warns so solemnly against the worship of the beast, as well as against the worship of the image.

As an evidence of the influence already gained by the papacy over the nations of the earth, we may point to the jubilee of Leo XIII. Concerning this we read in the *Catholic Times* of Jan. 6, 1888:—

"Letters and gifts from all the rulers of the world, except the king of Italy, are heaped up in the Vatican. The queen of England,

⁸ Rev. 18 : 7.

⁹ Rev. 14 : 9.



Pope Leo XIII.

the emperor of Germany, the emperor of Austria, the queen of Spain, the president of the United States, the president of France, the king of Belgium, the king of Greece, the emperor of Brazil, the sultan of Turkey, the mikado of Japan, and the shah of Persia have, among others, sent to the holy father their evidences of respect and cordial congratulations. These and innumerable other testimonies of goodwill and love must bring joy into the heart of his Holiness, and at the same time bring very great advantage to the church. They must through all Christendom produce a clear perception of the power of the pope and the authority of the church."

The following paragraph from the *Signs of the Times* touches on the policy of the present pope:—

"Leo XIII is certainly, more than any other pope before him. engaged in appeasing and gaining all his opponents. Once the papacy was opposed to republics, but now it favors them. Once the pope was opposed to education, but now he builds an astronomical observatory, and recommends numerous schools. Temperance, social questions, and many other questions with which the popes formerly would have nothing to do, are now recommended with more or less zeal and perseverance. Leo XIII does certainly fulfill the words of the prophet: 'And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many.' " ¹⁰

When we consider the great influence which the pope has gained lately at the courts of Europe, we see plainly that the words of the prophet in Rev. 18:7 are applicable to the papal power in our day. She sees no prospects of sorrow. A brilliant career lies open before her. And when we consider the wonderful influence the papacy has gained and is gaining in America, this fact becomes still more apparent.

Of Leo XIII, Cardinal Gibbons says in the *Catholic Citizen* for Nov. 18, 1893:—

"I believe that it is generally conceded that the pope is a person who is a great favorite with the people of the United States, even among those who do not honor him as the head of the church. They esteem him highly for his personal virtues. They admire him

¹⁰ Dan. 8:25.

as a statesman, and they love him for his benevolence and humane spirit as a man."

In the same paper Archbishop Ireland says : —

"The Roman papacy in our day has obtained a moral power and influence over the government and people, such as it has not had for many years. The church has stepped forward in the wide world, and she is respected and listened to in a manner that has not been seen before in the last century."

The pope means to possess America for himself, and has for that express purpose sent Archbishop Satolli as his substitute to reign in Washington. Of this, Bishop Coxe has truly said : "The president is a citizen who comes and goes. He is a guest who tarries but a night. The vice-president has no official house in Washington. . . . The one irremovable potentate *is the Roman pontiff*. . . . And as Queen Victoria by her viceroy reigns as empress in India, so henceforth Leo XIII and his successors reign on the Potomac."

A later Catholic work says of the pope : "Surely, God's plans are manifest. America is the last and greatest of nations, and he [the pope] means to possess her for himself."

In a dispatch from Rome to the New York *Herald*, we read : "It is a fact full of meaning to the history of the world that Leo XIII with great interest uses the last years of his reign to consider the advancement of the Catholic Church in the United States. . . . He is very much interested in the work of Satolli."

The London *Chronicle* says : "The Roman Catholic Church in America takes a greater part in leading the advancing movement than many imagine. And he who looks upon this movement without prejudice has no doubt that the future welfare of the republic lies in the hand of the Italian mission which is now flourishing in America."

The New York *Evangelist* is a Presbyterian paper. In its issue of Feb. 9, 1888, it calls Cardinal Gibbons "our

cardinal," and publishes the following words written by a Presbyterian doctor of divinity concerning the papacy and the Catholic Church :—

"She is the church for all races, classes, and every rank, and she gives signs of becoming American as well as Roman. She is the only church who is fit to govern the working masses, and cope with the labor question in the presence of which our Protestant Christianity stands puzzled."

The great majority and most prominent of public offices in New York, Chicago, and many other large cities are held by Catholics. The government of these cities is principally in their hands, and it is a fact which comes more and more to the front that most of the newspapers are governed more or less by Catholics.

At the World's Fair the Catholic Church made ten times as much show as all other churches together. At the opening of the Fair, the most conspicuous of all the banners was the Catholic banner with its great cross. September 12, 1893, when the great World's Religious Congress was opened, and heathen, Mohommedan, Catholic, and Protestant voices united to sing, "Praise God from Whom all Blessings Flow," the Roman Catholic cardinals and prelates opened every meeting, and in many other ways their wonderful influence was made manifest.

But Cardinal Gibbon's presence in Congress, taking a seat of honor in the midst of the representatives of this free republic, caps the climax, not because of what he said or did on that memorable occasion, but because it so fitly represents the position of the papal power in the United States at the present time.

When the Wilson tariff bill was acted upon the last time and approved in the House, Feb. 1, 1894, it was an occasion of great interest. The papers stated that there was not an empty seat in the whole chamber, and the great audience filled the hall. The diplomatic corps, consisting of representatives from the different nations, was

present, each one being arrayed in his glittering uniform. But the most remarkable of all is found in the following words from the *Examiner*: —

“In the chair of the speaker sat Cardinal Gibbons, robed in black silk, and his head adorned with the scarlet-colored cap denoting his honor.”

This would never have been tolerated as long as the spirit of liberty prevailed in this country. It shows how deeply our government has fallen under the influence of Rome, and it reminds us of the proud testimony of Leo XIII, that what Rome has done for other countries it will do also for the United States. It will corrupt the government and the people, and help to make them ripe for the last judgments of God.

The Roman Church teaches that she alone has the right to rule, and that kings have this right only as they rule by her consent. Although Rome is not yet in the fullest sense the power behind the throne of our government, yet the presence of Cardinal Gibbons, distinguished by the insignia of his office, is a plain sign of what she will be when the papal power dictates the laws of our country.

But when this takes place, the plagues and the final destruction of proud Babylon will come with haste.¹¹ This will be the subject for consideration in the next chapter.

¹¹ Rev. 18 : 8.



The Rotunda of the Vatican.

CHAPTER VIII.

DESTRUCTION OF BABYLON AND THE VICTORY OF THE PEOPLE OF GOD.

THE final destruction of Babylon is very plainly described in Revelation 18. The last message of mercy is still proclaimed. The majority of nominal Christians reject it. The Spirit of God leaves them, and the evil spirits get control of them more and more, and of the church to which they belong. The blessed truth and commandments of God are rejected, and pagan fables and commandments of men are accepted instead. Still there are some who embrace the message, and the Lord gives them his Spirit in rich measure.

Call To Leave Babylon.

Then the Lord pours out the latter rain upon his people, just as he poured out the early rain upon the apostles and first Christians. They are blessed with the fullness of the Gentiles, or a great abundance of spiritual gifts, just as the first Christians were blessed with the fullness of the Jews, all receiving of the fullness of Christ "and grace for grace."¹

After this the message of the fall of Babylon is proclaimed with great power, and the people of God who are still united with some of the fallen churches hasten to leave them. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."²

¹ John 1 : 16 ; Rom. 11 : 25 ; James 5 : 7.

² Rev. 18 : 4.

The Plagues of Babylon Come in One Day.

The proud harlot who did sit like a queen, and gloried in the false hope that she should see no sorrow, will then suffer the terrible plagues which are poured out ; and they are to come upon her in one prophetic day.³

In vain the kings of the earth and the merchants weep over the stately and magnificent churches and congregations which are destroyed and perish during the plagues. All their trade with luxury has ceased ; all the costly and extravagant things which they have heaped together in the last days are now destroyed. They have despised the truth of God, and hated his people. They have brought upon themselves the wrath of God by their hypocrisy and worldliness.

The voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more among them. No artist or art shall be found among them any more ; even the sound of the mill ceases. The voice of the bridegroom and of the bride is heard no more. Gloom and silence reign everywhere in this realm of death. All the counterfeit, proud Christianity, which had exalted itself above the word of God, and despised the kind warning message of the Lord,—all this proud Babylon, shall be thrown down as when a great millstone is cast into the sea, and shall be found no more at all.⁴

Let us then try to understand what Babylon is, and what her sins are. Let us make no delay in obeying the warning voice of God, but go out of Babylon with the people of God, that we may escape her plagues, and go home with Christ to partake of the marriage supper of the Lamb.

The Marriage Supper of the Lamb.

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he

³ Rev. 18 : 7, 8.

⁴ Rev. 18 : 21-23.

saith unto me, These are the true sayings of God."⁵ Just as the fate of the unfortunate people who have rejected the message of mercy is described in the eighteenth chapter of Revelation, so the glorious victory and salvation of the people of God is described in the first part of Revelation 19. Jesus comes to bring the righteous judgment of God upon the great harlot, and to avenge the blood of his servants at her hand, and at the same time he comes to gather all his servants, both small and great, who fear God.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready."⁶

The great throng, which at the time here spoken of is praising God with a loud voice, is in heaven.⁷ The fifth verse shows that it embraces all the servants of God. The marriage of the Lamb is the union of Christ with the New Jerusalem.⁸ It takes place in heaven before Jesus comes to this earth the second time.⁹ The wedding guests are those who are called unto the marriage supper of the Lamb. They rejoice and reign with Christ in the holy city until the earth is made new, and the new Jerusalem becomes its eternal, glorious capital.

⁵ Rev. 19 : 9.

⁶ Rev. 19 : 5-7.

⁷ Rev. 19 : 1.

⁸ Rev. 21 : 9.

⁹ Dan. 7 : 13, 14.

CHAPTER IX.

THE NEW EARTH AND THE NEW JERUSALEM.

WHEN the warfare is ended, the rest will be glorious. When the Lord turned again the captivity of Zion's people, their mouth was filled with laughter, and their tongue with singing. Even the heathen said, "The Lord hath done great things for them." Therefore the children of Zion were glad.¹ If the return of old Israel from Babylon to their beloved city caused so great joy, will it not cause many thousand fold greater joy when the true Israel obtain the eternal inheritance? Then they that sowed in tears shall reap in joy. They shall come to Zion with songs and everlasting joy, when the tabernacle of God is with men.

Concerning the new earth and the New Jerusalem the prophet says : —

"And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

The New Earth.

The Bible describes the sad condition of the present earth, and shows the cause of it, that we may learn to hate sin, and flee from the corruption that is in the world. It describes also the future glorious state in order to awaken a

¹ Ps. 126 : 1-3.

² Rev. 21 : 1, 2.

longing desire in our hearts after something better, and it instructs us how we may become partakers of the divine nature, and obtain an eternal home in the earth made new.

The prophet Isaiah proclaims the precious promise of the Lord : —

“ For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy.” ³

The apostle rejoiced in this promise, and exhorted the people of God to prepare for their eternal home : —

“ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.” ⁴

David testified a thousand years before Christ, “ The meek shall inherit the earth ; and shall delight themselves in the abundance of peace.” ⁵ And Christ confirmed his testimony in his sermon on the mount : “ Blessed are the meek : for they shall inherit the earth.” ⁶

The new heaven which God will create, together with the new earth, is evidently the heaven, or atmosphere, which surrounds the earth.⁷ The heaven where God dwells and where his throne is, belongs to those that are invisible, and which cannot be moved.⁸

The world which was before the flood was overflowed by water and perished. In like manner the present earth shall perish by fire.⁹ It shall be melted, purified, and renewed by the power of the word of God. The Lord will not burn up any thing that is holy and good, but only that which is corrupt and unholy, so that all creation may be pure and holy. Then shall no sin, no curse, no devil, evermore disturb his glorious creation.

³ Isa. 65 : 17, 18.

⁴ 2 Peter 3 : 13, 14.

⁵ Ps. 37 : 11.

⁶ Matt. 5 : 5.

⁷ Gen. 1 : 7, 8.

⁸ Heb. 12 : 26-28.

⁹ 2 Peter 3 : 5-7.

The Glorious Dwelling Place of the Redeemed.

When the old earth has passed away, the people of God will no more long for it. They shall rejoice with Christ in the new earth and the new Jerusalem.

"And God shall wipe all tears away from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall here be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these words are true and faithful." ¹⁰

The earth will be a fertile garden, and the pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb. ¹¹ Then God gives him that is athirst to drink of the fountain of the water of life freely. ¹² They shall not hunger any more, nor die, for Christ gives them to eat of the tree of life, which is in the midst of the paradise of God. And the leaves of the tree of life are for the healing of the nations. ¹³ This does not show that there will be sickness, any more than it shows that there will always be tears because God wipes away all tears from their eyes; but it does show that those who have access to the tree of life are never exposed to sickness or death, any more than those who dwell with God are exposed to sorrow and tears.

How blessed it will be to live on the new earth. As Adam rejoiced in the garden of Eden, so the redeemed shall enjoy the fruits of paradise. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." ¹⁴ Then the friends of Jesus shall eat and drink at his table in his kingdom. ¹⁵ They shall delight themselves in the Lord, and be fed with the heritage of Jacob their father. ¹⁶

¹⁰ Rev. 21 : 4, 5.

¹¹ Rev. 22 : 1.

¹² Rev. 21 : 6.

¹³ Rev. 2 : 7; 22 : 2.

¹⁴ Matt. 8 : 11.

¹⁵ Luke 22 : 29, 30.

¹⁶ Isa. 58 : 14.

When the Lord restores paradise in the earth, no inhabitant shall say, "I am sick," for the people that dwell therein shall be forgiven their iniquity.¹⁷ The wilderness shall be turned into a fruitful field, and the people of God shall dwell in peaceable habitations, and in quiet resting places.¹⁸ Then the trees of the field shall yield their fruit, and the earth shall yield her increase, when the curse is removed, and the Lord raises up for them a plant of renown (the tree of life) whereby they shall be preserved for ever.¹⁹

When the people of God dwell on the new earth, peace shall prevail among both men and beasts.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."²⁰

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."²¹ "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."²² "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."²³

How bright and glorious the earth then shall be, when the sun and the moon shine with sevenfold brightness, while Christ himself fills the heavenly city with a bright-

¹⁷ Isa. 33 : 24.

¹⁸ Isa. 32 : 15-18.

¹⁹ Eze. 34 : 27-31.

²⁰ Isa. 11 : 6-9.

²¹ Isa. 30 : 26.

²² Isa. 35 : 1, 2.

²³ Verse 10.

ness and glory far exceeding the glory of both the sun and the moon."²⁴

God will do wonderful things. Shall we not look for him, and wait for his salvation? Since the beginning of the world men have not seen nor heard that any god besides the Lord has prepared such things for them that wait for him.²⁵ "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."²⁶

The glory which God will bestow upon his people exceeds all human understanding. Let us prepare for it in this our time of probation; then we shall afterward enjoy the bliss of the heavenly city, and shine as the sun in our Father's kingdom.

The New Jerusalem Comes down from God out of Heaven.

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."²⁷ One of the seven angels who had the seven plagues came to John and said, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."²⁸

The New Jerusalem is the bride of Christ, "the Lamb's wife." The saved of all nations, and kindreds, and tongues, and peoples are the guests at the wedding²⁹; of them the Scriptures testify: "Blessed are they which are called unto the marriage supper of the Lamb."³⁰ Neither does Christ call the people of God the bride, but virgins who attend the wedding.³¹

²⁴ Rev. 21 : 23.

²⁷ Rev. 21 : 2.

²⁸ Rev. 19 : 9.

²⁵ Isa. 64 : 4.

²⁶ Rev. 21 : 9, 10.

³¹ Matt. 25 : 1-10.

²⁹ 1 Cor. 2 : 9, 10.

³⁰ Matt. 22 : 10-12.

It is very proper to call the heavenly Jerusalem the bride of Christ, the Lamb's wife, for the apostle says: "Jerusalem which is above is free, which is the mother of us all."³² And the people of God are called the daughter of Zion, and the daughter of Jerusalem.³³ And Christ is the Father of his children.³⁴

God has prepared for his people a city.³⁵ This city is called "the camp of the saints" and "the beloved city," and it is placed upon the earth at the end of the thousand years.³⁶ To those who keep the Sabbath of the Lord, and choose the things that please him, and take hold of his covenant, the Lord has given this blessed promise: "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."³⁷

The psalmist has portrayed the city of Zion in beautiful colors:—

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge."³⁸ "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death."³⁹

Again the sweet singer of Israel says:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the

³² Gal. 4 : 26.

³³ Matt. 21 : 5 ; Micah 4 : 8 ; Zeph. 2 : 14 ; Zech. 9 : 9.

³⁴ Heb. 2 : 13.

³⁵ Heb. 11 : 16.

³⁶ Rev. 20 : 9.

³⁷ Isa. 56 : 5.

³⁸ Ps. 48 : 1-3.

³⁹ Verses 12-14.

streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." [Margin, "when the morning appeareth."] ⁴⁰

David longed for the morning of the resurrection. He rejoiced in expectation of the time when he should walk by the river of life in the city of God, in the tabernacles of the Most High. When the heathen rage and the kingdoms are moved; when the Lord utters his voice, and the earth is melted, it is good to have the God of Jacob for our refuge, and to have a home in Zion, the city of the Lord of hosts.⁴¹

The Grandeur and Glory of the Heavenly Jerusalem.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."⁴²

Jerusalem, the capital of the new earth, lies foursquare. It is just as long as it is wide. The whole circumference is twelve thousand furlongs. A furlong (Greek, *stadia*) equals 606 feet 9 inches,⁴³ or 185 meters. The circumference of the city is thus about 1380 miles (2220 kilometers); its length and breadth are 345 miles (555 kilometers). This makes an area of 119,025 square miles (308,025 square kilometers). This is a little larger than Iowa and Illinois together.

The word *isotes*, rendered "equal" in verse 16, means also "equal proportions."⁴⁴ The height of the city is equal in proportion to its great length and breadth. This wonderful heavenly city is built in perfect symmetry, and produces

⁴⁰ Ps. 46: 1-5.

⁴¹ Verses 6, 7.

⁴² Rev. 21: 15-17.

⁴³ Webster.

⁴⁴ Greenfield.

the most beautiful harmony. The height of the wall is 144 cubits, according to the original measure about 216 feet.

How small are the greatest cities on earth, compared to this glorious city which God has built ! and how vain it is to put our trust in the dust of the earth when we have "a building of God, an house not made with hands, eternal in the heavens !" ⁴⁵

Of this great city the prophet says further : "Having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." ⁴⁶ It has also twelve gates, on which the names of the twelve tribes of the children of Israel are written. And the wall of the city has twelve foundations, and in them the names of the twelve apostles of the Lamb. ⁴⁷

"And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx : the sixth, sardius ; the seventh, chrysolite : the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst." ⁴⁸

The light of the city was like unto a stone most precious, like a jasper stone clear as crystal. There are many kinds of jasper, with various colors. Some are pure green, and some are clouded with different colors. The second foundation was sapphire. This is one of the most precious stones. It is of a beautiful blue color, highly transparent and brilliant. Chalcedony is a semi-transparent precious stone, sometimes reddish white, and sometimes milk-white. Emerald, the fourth foundation, is a precious stone of a beautiful velvety green color.

⁴⁵ 2 Cor. 5 : 1.

⁴⁷ Verses 12-14.

⁴⁶ Rev. 21 : 11.

⁴⁸ Rev. 21 : 13-20.

Sardonyx is a gem of a reddish-yellow color. Sardius, also called carnelian, is of a flesh-red color. The word chrysolite means a golden stone. It is of a fine green color. Beryl, the eighth foundation, is a gem of greenish-yellow or blue color. Topaz is a gem, either colorless or red, blue, green, or yellow, in a great variety of shades. Chrysoprasus is a precious stone of a fine apple-green color. A stone of this kind fit for mounting in a ring is worth from fifty to one hundred dollars. Jacinth, also called hyacinth, is a gem of a cinnamon color. Some are blood-red. Amethyst, the twelfth foundation, is of a beautiful violet-blue color.⁴⁹

These foundations present all the colors of the rainbow, but in greater variety and beauty. Green is the most prominent color in nature, and among these foundations of precious stones are four different green colors. Here are light green, dark green, yellow green, white, yellow, blue, dark blue, red, and violet colors mingled with each other, and with flames, shades, stripes, and spots of different forms all shining from bright precious stones. The city itself is built of pure gold as bright as a mirror, and the glory of God enlightens it, and the Lamb is the light thereof.⁵⁰

What heavenly splendor we shall have opportunity to admire and enjoy in the heavenly city ! The glory of God, which exceeds the brightness of a thousand suns, is reflected from the burnished gold in every street and every house. It shines from the glorious walls of the city, and from all the glittering foundations. The precious stones, bright as crystal, shine with the most beautiful colors. What a glorious city ! Even London is like an ant-hill, when compared with the city of God.

God is great in nature — in the mighty globes which roll on in their never-ending wonderful orbits ; in the many

⁴⁹ Encyclopedia of Universal Knowledge, and Webster.

⁵⁰ Rev. 21 : 18, 23.

thousands of stars that twinkle in the blue vault of heaven before our eyes, while they are a mystery to our understanding. And God is not any less great as the "builder and maker" of the new Jerusalem.⁵¹

Zion shines before us with a glorious hope. Every believer longs to be there. Our souls desire to behold the glory which no mortal eye has seen, the mansions which Jesus is preparing for his friends. There is a better land than the many barren tracts of this sin-cursed earth. It is the goal of peace, a quiet home, the eternal rest for the weary.

Let us then forget those things which are behind, and reach unto those things which are before. Let us "press toward the mark for the prize of the high calling of God in Christ Jesus."⁵²

All the treasures and joys of earth are nothing, compared with the incorruptible treasures and eternal joy of heaven. All our trouble and tribulation in the time of probation is short and light. It weighs but little, compared with the "far more exceeding and eternal weight of glory."⁵³

"And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."⁵⁴ The pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb, and the tree of life grows in the midst of the street and on either side of the river.⁵⁵

Here the people often endanger their lives to find one small pearl in the bottom of the ocean; but there each one of the great and beautiful gates is of one pearl. Above the gates the names of the twelve tribes of Israel shine most gloriously, testifying that God always has had, and always will have, twelve tribes among the true Israel of God. At the same time the names of the twelve apostles

⁵¹ Heb. 11 : 10.

⁵² Phil. 3 : 13, 14.

⁵³ 2 Cor. 4 : 17.

⁵⁴ Rev. 21 : 21.

⁵⁵ Rev. 22 : 1, 2.

beam with heavenly brightness among the precious stones of the foundations of the wall. This honor is given them because they assisted the Son of God in founding the dispensation of the new covenant.

The pure river of water of life beautifies and refreshes the city of Zion, and the tree of life is in the midst of the paradise of God.⁵⁶ Beautiful gardens produce the most delicious fruits. Charming flowers fill the air with perfume. They delight the eye, while the sweet songs of birds gladden the ear. The crowns of the people of God shine as the sun. Their bright garments are white as snow. The melodious sound of their charming voices is accompanied with beautiful music from their golden harps. They adore and praise God in concert with the innumerable multitude of angels.

The songs of praise from the people of God sound as the voice of many waters and as the voice of a great thunder, and at the same time with the sweetest harmony to the glory of God and the Lamb. He is their light and life and greatest joy. He is Alpha and Omega, the first and the last. He will soon gather his faithful servants around the great supper table. Then "he shall gird himself, and make them to sit down to meat, and will come forth and serve them."⁵⁷

Zion is the City where the People of God Assemble.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."⁵⁸ "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation."⁵⁹

The saved are kings and priests before God, and they

⁵⁶ Rev. 2 : 7.

⁵⁸ Rev. 21 : 24-26.

⁵⁷ Luke 12 : 37.

⁵⁹ Isa. 33 : 20.

shall reign on the new earth.⁶⁰ They dwell on the face of the whole earth where each one obtains his eternal inheritance. They bring their glory and honor to the new Jerusalem, and walk in the light of it.⁶¹ Their eyes behold the King in his beauty, and the charming valleys and groves of the new earth are spread out before them.⁶²

From Sabbath to Sabbath the people of God meet to worship before the Lord.⁶³ They are blessed, for they have a right to the tree of life, and enter in through the gates into the city.⁶⁴ They are equal unto the angels.⁶⁵ They speed along over the high places of the earth as eagles on swift wings.⁶⁶

No danger is connected with the journey when the great white-robed throng meets before the Lord. No giant steamer brings comfort and joy to some, as they travel with ease and comfort from one continent to another, and misery and death to others, as thousands in a few moments are swallowed up by the great deep. No noisy railroad train brings enjoyment and ease to some people, while it is a means every year of maiming and killing thousands. No misfortune happens by the use of imperfect human means of conveyance. The happy immortal subjects of the kingdom of glory have in their own organization the ability of traveling in the swiftest and most pleasant way, and no danger is ever connected with their journey. No one enjoys life at the expense of another. No one gets gain by the loss of another. All rejoice together and enjoy life together. No one takes the glory to himself, but all take part in the immortal song of praise with one heart and one soul, saying, "Blessing, and honor, and glory, and power, be unto him that sit-

⁶⁰ Rev. 5 : 10.

⁶¹ Rev. 21 : 24.

⁶² Isa. 33 : 17.

⁶³ Isa. 66 : 22, 23.

⁶⁴ Rev. 22 : 14.

⁶⁵ Luke 20 : 36.

⁶⁶ Isa. 40 : 31; 58 : 14.

teth upon the throne, and unto the Lamb forever and ever." ⁶⁷

Who will live unto the Lord, and keep his blessed word until the eternal morning dawns before our longing eyes?

⁶⁷ Rev. 5 : 13.



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